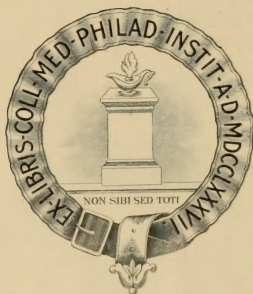




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THE PSYCHOANALYTIC REVIEW

A JOURNAL DEVOTED TO AN
UNDERSTANDING OF HUMAN CONDUCT

EDITED AND PUBLISHED BY

WILLIAM A. WHITE, M.D.

AND

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C72

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VOLUME II

JANUARY, 1915

NUMBER 1

ORIGINAL ARTICLES

SOME GENERAL REMARKS ON THE PRINCIPLES OF PAIN-PLEASURE AND OF REALITY¹

BY DR. PAUL FEDERN

OF VIENNA

Freud's statement that there are two working principles in the human mind, one the principle of *pain-pleasure*, the other that of *reality*, is very important for the understanding of all his teaching. These have been much misunderstood, even by his opponent-adherents like Bleuler and Maeder. It would therefore be well to discuss these principles more frequently and I intend only to open that discussion rather than to impart to you any essentially new discoveries.

Many analysts believe that the *unconscious* is controlled exclusively by the principle of pain-pleasure, while the principle of reality belongs to *consciousness*. According to Freud, only the first part of this statement is true. He is convinced that the unconscious is controlled only by the principle of pain-pleasure. But of course this must be taken hypothetically, because there exists no opportunity to observe directly any unconscious phenomena. We obtain our knowledge of unconscious processes only after their effects enter into consciousness, and unconscious processes as such can only be studied by analyzing their conscious manifestations. All laws and principles of unconscious processes

¹ Read before the New York Psychoanalytical Society May 26, 1914.

are but abstractions and assumptions, which are, however, well-founded by Freud's psychoanalysis. It should not be forgotten that even the manifest dream is a conscious process. The "latent" dream is made in the unconscious and enters as a finished product into consciousness. The dream shows to such a great extent the workings of the unconscious, because during sleep some of the conscious critical factors have lost much of their power.

Freud has concluded that unconscious processes follow only the principle of pain-pleasure. This principle refers to the reactions which every stimulus initiates in the psyche, regardless of whether the stimulus is due to external or internal psychic elements. The unconscious psyche is constantly endeavoring to rid itself of pain and to obtain increasing pleasure. You know of course the examples which Freud gave of the suckling and of the chick in the shell, which have each wish fulfilled as soon as the need arises. You are aware also that the basis for the assumption of the principle of pain-pleasure is the fact that every manifestation of the unconscious shows a striking tendency to *wish fulfillment*. This term therefore has become a primary-claim of the Freudians.

The opposition that has arisen against this principle has been most clearly formulated by Bleuler. He questions the principle of pain-pleasure because many painful psychic elements spring from the unconscious and because in cases of ill-humor in normal individuals and of depression in abnormal ones sad events are usually recalled and become dominant in spite of the pain connected with them. The esteemed author misunderstood the meaning of Freud. The fact that an idea which is painful springs from the unconscious and is retained in the conscious does not contradict the workings of the principle of pain-pleasure, because in the unconscious the idea is originally pleasureable, and it is the censorship of consciousness that has attached a painful affect to it. It must be repeated that there are in the psyche different layers, which are to a certain extent independent of each other and opposite to each other. Therefore an element that may be painful in the deeper layers is often pleasureable in the higher ones.

Further Freud has asserted only that in all times the unconscious *tendency* strives to react in accordance with this principle. I will even say that in later life it finds full realization only in ex-

ceptional cases. The importance of Freuds's statement, therefore, is in the fact that although the tendency frequently fails, it nevertheless is present, and the unconscious never gives up its struggle against pain and for establishment of pleasure. I lay stress on the fact that the principle provokes an *instantaneous* reaction on the psyche. The psyche is constantly striving to get immediate relief from pain and to obtain immediate pleasure, or to make some pleasure lasting.

In the early phases of life, when the separation of consciousness from unconsciousness has not yet taken place, these primitive reactions are quite apparent. We know very little of how consciousness was evolved from the unconscious or how the unconscious disappeared from conscious life. I will merely state that the new conscious mental powers developed because the unconscious reactions failed in the battle of life, and that conscious reasoning became necessary in order to protect the individual from danger, and from the later consequences of instinctive reaction.

But the instinctive reactions are never totally replaced by reasonable ones; otherwise consciousness would merely be a matter of cold reasoning, without any relation to the instinct for pleasure. It is for the good of human happiness that even in individuals of the highest development conscious reactions like unconscious ones are controlled by the desire for the instantaneous relief from pain and the immediate attainment of pleasure. Primitive mankind, however, soon discovered that the pleasure of the moment was often followed by greater pain or by danger, or the evasion of pain destroyed later enjoyment or rendered impossible the fulfillment of important needs. It was found that many pleasures were punished by sickness or starvation, by imprisonment or slavery. The memory of such consequences inhibited the primitive methods of reaction, and in the slow course of evolution, the principle of reality was evolved.

It may be said that the principle of reality differs in three essential ways from the principle of pain-pleasure.

1. The principle of reality does not require immediate change of existing conditions.

2. The object of each reaction is to produce a condition for the best attainment of a given aim and is independent of the

instinct for pleasure. As a rule this aim represents the selfish interest of the individual, but it may follow any other direction.

3. The reactions are not only influenced by present affects but also by the memory of past experiences and the expectation of future consequences.

The most important fact established by the principle of reality is that it takes cognizance of the duration of time. We know from the teachings of Freud that the conception of time does not exist in unconscious processes. This is evidenced in dreams, in the unconscious processes of wit, and in neurotic and psychotic formations, where experiences as far apart as twenty or thirty or forty years are merged into a single symptom, "dream-picture," or witticism. At the same time, the unconscious memories of either painful or emotional experiences show the same emotional strength as if they were of the present. A composite picture produced by condensation may be composed of elements of the most varying periods, from the memories of the past and from dreams about the future, without the slightest relation to sequence of time. The importance of this union is explained by "union in one complex," following Jung's terminology. Desires emerge from the unconscious which refer to some remote past yet nevertheless ally themselves with those of the present or with the anticipations of the future.

It is not sufficient to say that the productions of the unconscious show an incorrect or faulty presentation of time. Freud was perfectly justified in formulating the bold statement: "Time does not exist in the unconscious. The category of time belongs exclusively to consciousness." That of course does not mean that objectively considered, the processes in the unconscious psyche do not consume time.

In contradistinction to this, everything in *consciousness*, all experiences and expectations, follow a temporal sequence and hence lose the power to unite with one another in the elementary primitive manner, for the formation of compositions or condensations. In the same way it is impossible in consciousness to displace affects to ideas that temporally are far apart. Thus no desire of infancy, which should continue in the unconscious, can in consciousness fully replace one of the present.

Whenever we act in accordance with the principle of reality

we are able to inhibit the principle of pain-pleasure by recalling more recent events in their proper sequence and by considering what influences us today with such great intensity, will tomorrow belong to the past. The sequence of time enables us to take account of a whole series of events before it reaches completion. Of course the degree of this ability naturally varies with different individuals.

Because in consciousness we can grasp a complete series of events, the pleasure or contentment produced by its totality will compensate us for some immediately anticipated pain. From this it is plain that the conception of time enables us to inhibit painful instinctive reactions.

The inhibition is also facilitated by another higher quality of conscious processes. In the unconscious not only are the contents of ideas fused, but likewise their affects. So far as we can judge the unconscious mental processes through our knowledge of dream-life and through the mirror of certain psychotic and neurotic states, we may say that always there predominates one general mood. In dreams as well as in psychoses this general mood invariably is made up of many ideas and strivings in some way connected with one another.

Only conscious thinking can perceive from what particular element an affect emanates and with which element it is properly connected. Only in consciousness is it possible to perceive simultaneously, or immediately following, that one psychical element will give a pleasurable and the other, though connected with the first, an unpleasant affect. It is by this quality that consciousness differentiates between individual ideas or anticipated events, in relation to the quality and quantity of their affects, and gives each its proportionate consideration. Consciousness is enabled in this manner to compensate for a painful idea by deviating the attention to a pleasurable one.

So it may be said that with the growth of the principle of reality in consciousness, various conscious elements are more and more *properly grouped in reference to Time and Affect*. It is probable that this capacity was first acquired owing to the necessity of enduring physical pain for purposes of self-preservation. In the modern psyche, the overcoming of the principle of pain-pleasure is a matter of self-observation, and the energy thus ex-

pended is a conscious exertion of will power. Moreover, the fact that we are conscious of the action of this tendency, even after the slightest momentary emotion, shows that the principle of pain-pleasure does not altogether belong to the unconscious.

As the resistance to affects and the faculty to individualize in point of time increase, objective thinking will be more and more possible despite the greatest pressure of subjective inclination. As we all know, this accomplishment is only vouchsafed to men of extraordinary intellectual qualifications. The mental range of an individual may be measured by his ability to utilize the principle of reality, in opposition to the principle of pain-pleasure.

Only those of great intellectual power may attain a very high degree of the principle of reality. Individuals of comparatively low mental development are not capable of utilizing it sufficiently, and they would fail in the struggle for existence if they should depend only on this principle. We shall see later that people of this type are generally led by some higher forms of the principle of pain-pleasure. The slight development of the principle of reality in people of comparatively small mental range is in my opinion responsible for the fact that differences in established rights exist between races, castes and the sexes, even in countries with practical equality of laws for all individuals.

To revert to the principle of plain-pleasure: We shall later touch upon the advantages and disadvantages of our principles. Let us now investigate the part of the *principle of pain-pleasure* in the growth of civilization. The main difficulty in the road of human progress has been the task of transmitting experiences relating to the controlling of instincts and to sublimations from one generation to the other. Direct heredity does not become effective until many generations have repeated the same adaptations. Only after the principle of reality had been long developed, "thanks mainly to language" (Freud) could the results be transmitted by teaching. In the beginning of civilization every newly-acquired ability, every form of social progress which limited the individual in some way had to be forced upon the second generation by fear, for primitive mankind was already acquainted with this inhibition through the instinctive fear of the enemy. Even animals are inhibited by fear, following the

principle of pain-pleasure, from remaining in dangerous feeding-grounds, etc.

Fear of the stronger parent was the earliest force that impelled the younger generation to accept the experience of the preceding generation, and every tribe began with the utilization of that fear in its march towards civilization, beginning with the formation of patriarchalism. With growing civilization one instinct after another lost the freedom of full satisfaction. Chiefly the sexual instinct was more and more repressed. Freud has taught us that incestuous desires particularly came under the most intense repression and found the greatest obstacles. These external inhibitions originated from the feared father. It is very probable that sexual satisfaction became more and more difficult with the increasing power of the pater familias. Then began the period of waiting for sexual satisfaction or normal intercourse, which is still increasing with the degree of civilization and mental developed. The years of inhibited sexuality have always been and are now the most fruitful times for the evolution of higher qualities and interests in the young. The repressed libido can not but instinctively seek new objects for its satisfaction, generally among persons in its immediate surroundings. Or the libido finds satisfaction in new ideals and new ambitions, or in work of some kind.

If we should draw conclusions, from our knowledge of the present, regarding primitive times, it would be reasonable to suppose that then too the retardation of sexual freedom increased the passionate (after Freud's terminology "libidinöse") attachment to family and tribe, the passionate enthusiasm for tribal principles, and the Spartan-like obedience to the state. Probably too the narcissistic component of every love became stronger by the repression of normal sexual satisfaction with the opposite sex, and this developed into ambition and the burning desire for personal reputation.

We should not forget, however, that these social effects of the limitation of sexuality were preceded by intense hatred of social institutions in the early days of patriarchalism. But as the passionate attachment for the father-generation developed, the principle of pain-pleasure in a sublimated form became the chief basis for the social adjustment of every individual. The libido,

being shifted to social aims, had its satisfaction in the rewards of loyal conduct and in the praise which the individual earned from the community. Another very important aid in the subjection of the individual to society was the well known consequence which follows like a shadow every passionate attachment, when its realization is hindered, for *repressed sexuality gives birth to neurotic fear*. There is no doubt that in the beginning of the heroic stage of civilization, much neurotic anxiety and shame attached to social and patriotic sentiments. The great examples of suicide and despair in the stories of the heroic age are proofs of this statement. But the best proof is found in the work of Freud, "Totem und Tabu," where showed that in the beginning, civilization was guarded and furthered by the unrelenting pressure of the taboo. The long period of inhibition of instinctive actions by fear, which continues even now, and the control through the primitive forms of the principle of pain-pleasure was followed by the passionate attachment to social aims. This stage is the second degree of the development of the principle of pain-pleasure. It may be called the heroic and religious period.

The inhibition of instinctive, egotistical reactions, because of religious motives, follows quite the same processes as the inhibition of instincts because of the dominance of social, patriotic or other ideals. In the formation of the religious concept the libido was shifted farther from the original object of its attachment, and new personifications of the old images of loved and feared parents were evolved. The power of these gods on their believers originated from the same passionate attachment as towards the human father. It is apparent, therefore, that the civilizing influence of religion is based on the principle of pain-pleasure and on the influence of libidinous repression. Jung has described in a grand and minutely detailed manner the wandering of the libido from animal satisfaction to human idealization, and from the human to the divine. But he made the mistake of overlooking the fact that in the unconscious the elemental sexual root is continuously the same. I am impressed that during his investigations Jung underwent the same process of repression and sublimation that he described in the history of the human libido.

The next stage of the principle of pain-pleasure in the development of civilization is very important. The inhibition of

instinctive reactions, of forbidden tendencies deepened. The sensitiveness for pain connected with the feelings of social shame and fear increased. Mankind developed the terrible ability of repeating past pains caused by moral conflicts for no other purpose than to expiate by remorse. Men were not satisfied with overcoming a forbidden tendency by inhibiting its *realization*; they attempted to inhibit the *desire* itself. Then, through fear of temptation, they began to avoid the psychical conflict. In course of time a vast number of painful feelings became connected with the idea of personality. The feeling of guilt, or bad conscience, developed to formidable power. It is probable that these new psychical pains too had a libidinous origin from the still further repression of sexuality, as not only some of its manifestations, but sexuality itself came to be held in dishonor. It is probable therefore that the theory of Nietzsche, that all religion based on "resentment" had its origin in the *rising* of whole races of slaves, is quite true.

We may call this stage of the development of the principle of pain-pleasure the period of morality, and in the highest degree that of Christian morality. You may judge the enormous difference between this and the last stage by comparing the Egyptian conception of repentance as death-sin and the Christian glorification of the repentant sinner. Christian morality was the reaction against the enormous exaggeration of sexuality and cruelty of the Roman Empire.

Whatever its influence in the realm of morality, the last and highest degree which the principle of pain-pleasure has achieved in civilization is the power of ethical conception. The aim of this last form is the pleasure one has of being in harmony with one's self. Morality succeeds much more often through fear of moral pain or worry than by the degree of pleasure which moral satisfaction gives. Over-scrupulousness and extreme self-condemnation are the exaggerations of ethical inhibitions, and are the border line phenomena in which the especially sado-masochistic libido finds its outlet.

You will see the enormous reduction of struggle and pain that resulted from this development. In the primitive state every conflict led to the real fight. Then fear was instrumental in stopping many of these struggles. Later the conflicts were still more

reduced by the newly-developed conceptions of social attachment. In the last stage even the affect of conflict was eliminated by the ethical attitude. But along with the decrease of pain and struggle there came a gradual increase in the unconscious tension of repressed yearnings.

In so far as repression has been successful, the religious and ethical developments of the principle of pain-pleasure brought great relief to mankind. If the individual can develop such a degree of capability that he may even inhibit his desire by the pressure of moral condemnation he is relieved of every conflict. Freud has described the mechanism of these processes as *Abwehr* and *Vorbau*, on which Adler later based his theories of *Sicherung* and on which also Jung has formulated his "prospective tendencies." All these processes are based on the principle of pain-pleasure and Maeder is wrong in his belief that only the roots which Freud dug out of dreams should be credited to "Lustprinzip," and that the prospective tendencies in dreams do not also belong to the "Lustprinzip." All roots of dreams, being unconscious, are subject to the principle of pain-pleasure. *Freud's principle of reality refers to psychical mechanisms, and not to the general adjustment of the individual to reality.* The progress towards adjustment is made in following both principles.

It is clear then that adjustment to the principle of reality presupposes great intellectual capacity and in a very measurable degree demands the renunciation of pleasure. It is for this reason that the bringing into prominence of the religious, ethical, and prospective tendencies of the patient help to alleviate his burdens. The analyst thus abandons the principle of reality and is content to produce an adjustment to reality by the aid of the principle of pain-pleasure. Therefore these prospective tendencies are in some respects retrogressive. The highest standard of human adjustment is brought about through the principle of reality. From the theoretical viewpoint the analytical investigation should trace back to the deepest roots. If the analyst disregards the deepest—mainly the sexual—roots, he will not succeed in overcoming important resistances, and thus he will fail in many severe cases.

What are the advantages and disadvantages in the utilization of one or the other of these principles? Every adjustment under the principle of pain-pleasure is of a more permanent char-

acter than under the principle of reality, because it offers to the individual an immediate pleasure-premium. Furthermore, passionate adjustments are more easily accomplished, because by virtue of our ability to shift the libido to various aims, it is easily awakened. We all know how easily and firmly a new doctrine is accepted, when the person advocating it is the object of the libido. It is obvious then that institutions based on a premium to the libido will take deeper root in individuals.

On the other hand, an adjustment based on reason and on the principle of reality is a difficult and thankless task. It is only rewarded by the importance and eventual success of its aim. Its great advantage is that it can be adapted to individual tasks and to quite new problems. The principle of reality is essential when any effort is made to undermine or destroy by the power of criticism obsolete social institutions. Moreover, the results obtained through the principle of reality are not influenced by libidinous attachment or opposition. The principle of reality has found its greatest use in the methods of natural science, and the aim of scientific progress is to become independent of the principle of pain-pleasure and to find solutions for all personal and social problems by the employment only of the principle of reality.

THE UNCONSCIOUS

BY WILLIAM A. WHITE

The unconscious as a part of consciousness may be a misnomer. Unconscious ideas may involve a contradiction in terms;¹ and yet the term unconscious is fully justifiable if we only start out by understanding that it is a concept only and we do not try to think of it as occupying, so to speak, any particular spatial relationship in consciousness, such, for example, as is implied by the term sub-conscious. The unconscious is an hypothesis and as such it has a right to exist only if it explains the facts.

We are familiar with the discontinuity of consciousness. I may say, for instance, in addressing a number of persons, that I know of something that they all know, but that at that particular moment not one of them know that they know it and that they will at once recognize the truth of my statement the moment I tell them what it is. The multiplication table! Of course they knew it, but a moment before nothing was further from their several minds. Where was it though? Where did it come from at the moment my words brought it flashing into their consciousnesses? Where are our ideas during dreamless sleep? During anæsthesia? During periods of unconsciousness from fainting?

No phenomenon of mental life is more striking than these temporary periods when mental life seems actually to cease to exist. Consciousness lapses for a period, during a faint, for example, and then makes its appearance again without having seemed to change in the least as a result. Such experiences emphasize the discontinuity of consciousness and demonstrate that continuity of consciousness is not a requisite of mental integrity.

¹ "Such notions as 'solid solutions,' 'liquid crystals,' invisible 'light,' divisible 'atoms,' 'unconscious' mental life, seem mere foolishness until we realize that the work of science is not to avoid verbal contradiction, but to frame conceptions by which we can control the facts." (F. C. S. Schiller, *Studies in Humanism*).

Then there are certain conditions, a good example is the state of mind during the carrying out of a post-hypnotic suggestion, in which, for the time being, certain ideas that were previously not present to consciousness become suddenly active. The subject carries out the suggestion without any knowledge of the reasons therefore. In the hypnotic state, however, the suggestions of the operator are clearly in the mind. Here there was no lapse of consciousness but two distinct states in one of which ideas were absent that were present in the other, a condition seen much more elaborately carried out in states of multiple personality. Such conditions as these have given rise to such terms as "dissociation," "splitting," "sub-conscious," co-conscious"—purely descriptive terms for expressing the phenomena as observed.

A great many of our ideas, which for one reason or another, are out of mind for the time being can nevertheless be brought into consciousness, so to speak, at call. Like the multiplication table they are always ready at hand when needed. This group of ideas have the characteristic that they are all of the same value for consciousness. One group might as well be conscious as the other and whether this or that group is conscious depends upon their intensity, the focus of attention, etc. Those ideas which are out of the focus of attention by which are capable of voluntary recall are said to be fore-conscious, or in the fore-consciousness. It is, however, as we shall see, very different with the unconscious for here we cease to be upon purely descriptive ground.

The term unconscious then is no longer a purely descriptive term, but it is a term applied to an hypothesis² pure and simple. The unconscious is reserved to explain, not to describe, a different class of phenomena. If we observe a man violently shaking his head in the midst of an animated discussion of which we can not hear the words we are justified in assuming that the meaning of the head shake is a negation—an assumption that may or may not be born out by the facts of a subsequent inquiry. Such an assumption is an hypothesis which must stand or fall,

² Bernard Hart: The Conception of the Subconscious. *Jour. of Ab. Psych.*, Feb.-Mch., 1910.

Sigmund Freud: Einige Bemerkungen über den Begriff des Unbewussten in der Psychoanalyse. *Int. Zeit. f. Ärztliche Psychoanalyse*, Jahr. I, Heft 2.

like the hypothesis of the unconscious, solely upon the evidence—the possibility of resuming the facts under it. If upon inquiry we learn that the head shake really did mean a negation, if the subject is able to tell us that, then our assumption is proved to be correct. If, however, we observe a person with a certain habit, a habit of hand-washing, we have a right to guess in the same way at its meaning. Upon inquiry, however, if we find that that person can give absolutely no reason for the action, or a reason that is manifestly inadequate, we have to withhold our judgment as to its meaning. Now if we subject this person to psychoanalysis and find that no matter from what angle we approach this action we invariably find that we can only reach an adequate explanation of it upon the assumption that by the hand-washing is symbolized a purification from sin, then we have a right to assume that there exists in the mind of that person a feeling of sin connected with the hands from which he tries to rid himself by the washing. This assumption of a sin complex is valid, although there is no proof of the actual existence in the mind at the time of the washing of any such motivating ideas, because by such an assumption, and only by such an assumption, can the conduct be adequately explained and so understood.

The unconscious therefore means nothing as to location, nothing as to the character of relation to the conscious except that it implies that the ideas are neither conscious nor fore-conscious. It is only an attempt to explain psychological facts in psychological terms. The patient's conduct is explainable on the assumption that such a complex exists, not otherwise.

We come thus to the important conclusion that mental life, the mind, is not equivalent and co-equal with consciousness. That, as a matter of fact, the motivating causes of conduct often lie outside of consciousness and, as we shall see, that consciousness is not the greater but only the lesser expression of the psyche. Consciousness only includes that of which we are *aware*, while outside of this somewhat restricted region there lies a much wider area in which lie the deeper motives for conduct and which not only operate to control conduct, but also dictates what may and what may not become conscious. Stanley Hall³ has very

³ Some Aspects of the Early Sense of Self, *Am. Jour. Psychology*, Vol. IX, No. 3.

forcibly put the matter by using the illustration of the iceberg. Only one-tenth of the iceberg is visible above water; nine-tenths is beneath the surface. It may appear in a given instance that the iceberg is being carried along by the prevailing winds and surface currents, but if we keep our eyes open we will sooner or later see a berg going in the face of the wind and so apparently putting at naught all the laws of aerodynamics. We can understand this only when we come to realize that much the greater portion of the berg is beneath the surface and that it is moving in response to invisible forces addressed against this submerged portion.

We can only come to an understanding of this state of affairs by trying to understand the meaning and the placement of consciousness in organic evolution.

Consciousness has for its function the adaptation of the individual to his environment both by seeking an adjustment of the individual to the conditions of that environment and also by attempting to change the environment to meet the needs and the desires. But consciousness, at least as we know it, only arises late in the course of evolution and only in connection with adjustments that are relatively complex. If I am walking along a country road-way leading through the woods as far as the eye can reach I may permit myself to indulge in deep thought quite oblivious of my immediate surroundings while I go on walking in a purely automatic way. Such an arrangement works very well until some new element is introduced into the situation, some new adjustment is demanded. Suppose now that I came to a point where the road separates into two roads going in quite different directions. I at once find that a state of mental abstraction does not meet the requirements, I must rouse myself to full consciousness and choose which road I am to follow.

From this illustration it will be seen that consciousness arises when new adjustments are demanded, at points of conflict, moments requiring choice. Activities can only sink out of the field of awareness by becoming automatic, but automatic activities are, by the same token, fixed,—not fluid, not adjustable to changing conditions. Therefore when they no longer serve under given conditions, when a new adjustment is required, the whole matter

has to be dragged up into the field of awareness, made conscious, in order that an effective reaction may result.⁴

Thus far, however, we have only been dealing, in the examples given, with ideas that might as well have been conscious.⁵ They were unconscious only in the sense that they were not conscious, i. e., they were out of the focus of attention. They might as well have been conscious, and so were what is known as fore-conscious ideas. The term unconscious is used in a different sense: an interpretive rather than a descriptive sense, and applies to states of mind that are not only not-conscious, but instead of being readily accessible to consciousness are actively kept out of consciousness by the utilization of a considerable amount of energy. This is the process known technically as *repression* and involves the concept of *conflict*.

Conflict is the very root and source of life. Without conflict we could never have risen further in our nervous organization than a series of reflex arcs even if we could have lived at all. The great creative energy, the libido as Jung uses that term, the *poussée vitale*, is ever striving to free itself from its limitations, to go onward and upward, to create, and in order to do this it must overcome resistances, tear loose from drag backs, emancipate itself from the inertia of lower callings. The energy which succeeds is *sublimated*, refined, spiritualized. Out of the conflict, if the battle is won, come new adjustments on a higher plane; if the battle is lost there comes failure—the sinking to a lower plane of activity. The conflict, however, does not cease. Each new vantage won becomes but the battleground for new

⁴ "Consciousness is the light that plays around the zone of possible actions or potential activity which surrounds the action really performed by the living being. It signifies hesitation or choice. Where many equally possible actions are indicated without there being any real action (as in a deliberation that has not come to an end), consciousness is intense. When the action performed is the only action possible (as in activity of the somnambulist or more generally automatic kind), consciousness is reduced to nothing." (Bergson: *Creative Evolution*, p. 144.)

"Throughout the whole extent of the animal kingdom, we have said, consciousness seems proportionate to the living being's power of choice. It lights up the zone of potentialities that surrounds the act. It fills the interval between what is done and what might be done. Looked at from without, we may regard it as a simple aid to action, a light that action kindles, a momentary spark flying up from the friction of real action against possible actions." (Ibid., p. 179.)

⁵ Except the hand-washing example.

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problems, and like the conflict that Bergson describes, force always trying to free itself from its material prison, so the libido is ever trying to break away from its limitations.

The advance in civilization has been associated with, if not in large measure dependent upon the accumulation of man in larger groups. The primitive man, living only in very small groups, could do very much as he pleased. His activities rarely crossed the interests of others, and so he was personally free to follow absolutely the bent of his inclinations. In response, however, to his "herd instinct"⁶ he tended always to come into closer and closer association with his fellows and to form larger and larger alliances. When larger groups were formed then it became correspondingly less possible for him to do always just what he wished without consideration, because what he wished might run counter to the wishes of some one else in the community. The larger the group, the more complex its organization, the more numerous the points at which the several component units touched each other, the more frequent become these hinderances to free individual activity. Difficulties of adjustment arise frequently, desire must needs constantly be curbed, activities have more and more frequently to be inhibited altogether, to be modified as a result of some compromise, or finally satisfaction has to be indefinitely postponed. We begin to see what is meant by the statements that the unconscious can only wish and that civilization involves the postponement of the satisfaction of desire into an ever-receding future.⁷

These are general statements: let us be a little more specific. Man has always tried to bring about what he desired. Primitive man's trials were simple and ineffectual. He used the methods of magic. No matter how ineffectual they were, however, no matter how simple and childlike, nevertheless we see in these methods the germs of our present day science. Primitive man did the best he could, his means were crude, but he kept on trying—he was on the right path.

⁶ Trotter: *Herd Instinct and its Bearings on the Psychology of Civilized Man*, Soc. Rev., 1908.

Sociological application of the *Psychology of Herd Instinct*, *ibid.*, 1909.

⁷ Heaven.

The Polynesians had a crude compass-form instrument⁸ which they used as a device for obtaining favorable winds during canoe voyages. It had several holes bored in it which opened in various directions. They obtained a favorable wind by stopping up all the holes that opened in the directions of unfavorable winds and only leaving open the hole which opened in the right direction for the favorable wind to blow through. Then by pronouncing the proper incantations the trick was done.

We can not fail to see, however, in this device, crude as it is, a beginning attempt at the classification of natural phenomena—in this case the winds. The very making of such an instrument implied certain observations and classification of winds with a grouping into favorable and unfavorable.

Such an attempt at the control of natural phenomena, involving to begin with their classification, is seen on a large and relatively more comprehensive scale in the social phenomenon of totemism. The tribe is divided into a certain number of totem clans and each of these clans includes certain natural objects—the so-called sub-totems. By some of the Australian tribes this division of natural objects among the several clans is so extended as to include all nature. Thus in the Mount Gambier tribe in South Australia⁹ the fish hawk clan includes smoke, honeysuckle, trees, etc.; the pelican clan includes dogs, blackwood trees, fires, frost, etc.; the crow clan includes rain, thunder, lightning, winter, hail, clouds, etc.; and so on for other clans. Each clan has parceled out to it, so to speak, a certain portion of nature which it is its duty to look after,¹⁰ control for the benefit of the tribe, of course by the methods of magic. The same thing is seen in the use of split totems. Among the Bahima a tribe of herdsmen in Africa, such split or part totems refer to their cattle.¹¹ Thus we find such totems as cow's tongue, cow's entrails, the small stomach of cattle, the leg of an ox, a sheep's head, the hearts and kidneys of animals,

⁸ Gill: *Myths and Songs from the South Pacific*; cited by Josiah Royce: *Primitive Ways of Thinking with Special Reference to Negation and Classification*, The Open Court, Oct., 1913.

⁹ J. G. Frazer: *Totemism and Exogamy*, A Treatise on Certain Early Forms of Superstition and Society, Vol. I, p. 79.

¹⁰ Frazer: *Totemism and Exogamy*, Vol. I, p. 135.

¹¹ Frazer: *Totemism and Exogamy*, Vol. II, p. 536.

an unborn calf, a cow with a black stripe, a cow with a white back, speckled cattle, gray cattle, hornless cattle, humped cattle, a cow born feet first, cows that have drunk salt water, and cows that have been to the bull.

Very early, therefore, man begins to classify natural phenomena in his own crude, simple way. This classification comes about contemporaneously with his attempts to control them, to get from nature what he wants. It is a long, painful series of trials and errors before a method is evolved that fits into the requirements of actuality.

For example—the members of a Kangaroo¹² clan endeavor to cause the multiplication of kangaroos by opening their veins and allowing their blood to flow over the edge of a rock and thus drive from it the spirits of the kangaroos supposed to be contained in it and thus ensure the multiplication of this animal. The head man of the Grass-seed clan¹³ of the Kaitish tribe in Central Australia in his endeavor to increase the amount of grass seed, among other things, takes a quantity of grass seed in his mouth and blows it about in all directions. The first of these practices will never get anywhere. Kangaroos can never be multiplied in that way. The second, however, offers possibilities. The Kaitish tribe are densely ignorant. They do not even know that a seed planted in the ground will sprout and grow. Is it not possible that their magic rites for the increase of grass seed might not as a result of the sprouting of grass wherever the headman had blown the seed, gradually lead to a recognition of this simple fact from which the earliest beginnings of agriculture could have their origin? Is it not possible that the method of trial and error generation after generation might result in the discarding of the rites of the kangaroo men and the preservation of those of the grass-seed men?

The devious ways by which such methods often lead to practical results is well illustrated by certain practices of the Maori.¹⁴ They have a food, the kumara, which is regarded as the food in times of peace as the fern-root is regarded as the food in time of

¹² Frazer: *Totemism and Exogamy*, Vol. I, p. 107, and Vol. IV, p. 20.

¹³ Frazer: *Totemism and Exogamy*, Vol. I, pp. 214-218, and Vol. IV, p. 20.

¹⁴ White: *Ancient History of the Maori*. Cited by Joyce, l. c.

war. As the kumara is sacred to peace when an enemy is about to attack them they place kumara on the road that the enemy must pass along. They chant certain incantations and leave it there with the result that when the enemy reaches the spot where it is they become panic stricken and flee. As a consequence of this custom war parties take pains to avoid the beaten paths of travel and take round-about and out of the way courses to reach their enemy: a method of procedure justifiable on quite other grounds than the influence of the kumara. Is it not probable that the net result of such practices would be to bring the real results of the round-about route into consciousness and cause it to be adopted rationally or at least to cause an atrophy and gradual giving up of the old practices with the retention of the useful ones to which they had led?

It is remarkable, in fact it is nothing less than astounding, to see to what accurate results such blind methods have led. This is excellently well shown in the matter of exogamy. In general it may be said that the earliest clearly formulated exogamous tribal organization consisted in a separation of the clans of a tribe into two exogamous groups or phratries.¹⁵ Further developments came by successive dichotomies resulting respectively in four-class and eight-class systems. This splitting up of the tribe into exogamous classes was for the express purpose of preventing incest, each successive splitting serving this end more perfectly and removing still further the possibilities of the marriage of near kin.

This system, devised by savages so ignorant that they did not even know the part the male plays in the reproductive process, is nevertheless justified by our present day scientific standards. For example, the two-class system is especially designed to prevent the marriage of brothers and sisters, while the four-class system, a later development, is especially designed to prevent the marriage of parents and children.¹⁶ This is precisely the reverse of what we should have expected *a priori*. We would have expected the union of parents and children to have been provided against first because that is most abhorrent to us. If we will stop and consider, however, we will see that the savages' solution of the prob-

¹⁵ Frazer: *Totemism and Exogamy*, Vol. IV, p. 116 sqq.

¹⁶ The way in which this is accomplished would require a lengthy explanation to elucidate, which would be out of place here.

lem was better. If we reduce the individual, for purposes of consideration, to terms of germ plasm we will see that brother and sister both come from the same germ plasm stock, while parent and child come from stock that is not identical. The child is only one quarter germ plasm stock of either parent, while the one quarter from the other parent was stock that the parent in question found suitable to mate with in the production of the child. Union between brothers and sisters is therefore more potent for any harm that may follow too close inbreeding than union of parent and child.

These illustrations are sufficient I think to show how progress has had to follow the course of trial and error. Now it has had therefore to be a slow and painful process of overcoming the drag back of an inherent inertia, sometimes succeeding, sometimes being led into sterile byways. This drag back, this inertia, call it what you will, indolence, superstition, ignorance, custom or what not, is in its various nuances but a manifestation of the unconscious, the unconscious that can only wish. Reality is always knocking at the door, always demanding recognition but always being met by a tendency to fixation which prevents progress. The conflict between the demands of reality for a more accurate adjustment are always being met by the drag back of a desire that prefers lack of exertion, the sense of protection and finality that comes by remaining in the region of the known rather than continuous effort and constant projection into the great world of the unknown.

I am tempted at this point to draw an analogy on the somatic side between reactions at the thalamic and at the cortical levels.

It might be said that thalamic reactions are essentially emotional as contrasted to cortical reactions which are essentially intellectual. This however is a harking back to the old faculty psychology. There are no such things as emotions; there is no entity to which we can apply the term intellect. The human being is an organism, a biological unit, reacting to certain situations and many of these reactions are expressed at the psychological level. A mental state so resulting is a whole which may present several aspects: a feeling aspect, an intellectual aspect, or what not. But these several aspects are not things any more than the face of a crystal is a thing. The face of a

crystal is a plane surface and therefore has only length and breadth but no thickness. It is but an aspect and not a thing itself. As the crystal may be turned about and viewed from any side, so a mental state may be viewed on its intellectual or its emotional aspect.

The characteristics of emotion are more especially that they represent, at the psychological level, bodily states resulting by a contact of the organism with problems of adjustment. Intellectual states, on the contrary, are more removed from the immediate state of the body and deal with relations. Mental states on their intellectual side are essentially relational in character.

The contrast is well shown by the results of a study of sensory disturbances at the thalamic and the cortical levels.¹⁷ To stimulation by extremes of heat and cold a thalamic patient¹⁸ responds by "Oh, something has caught me"; "something is forcing its way through me, it has got hold of me, it is pinching me." Another patient responds to a touch by "I feel you touch me, but I can't tell where it is; the touch oozes all through my hand." A weight resting on the hand may not be recognized, but at the moment it is placed there or at the moment it is taken away the patient appreciates that "something has happened."

The characteristic responses to sensory stimuli when the cortex is involved are quite different. Usually the patient says that the stimulus is "less plain." The relational element in sensation is what is most disturbed, however, in cortical lesions and so the patient has "no idea" of shape, form, or relative size and weight of the test-object. This is especially shown with the Graham-Brown aesthesiometer. Points are projected, in this instrument, from a smooth surface until the patient appreciates roughness when it is passed over the skin. With cortical lesions the threshold for roughness, determined in this way, is the same in both hands. On the affected side, nevertheless, the patient is quite unable to correlate his sensations in appreciating texture. Cotton, silk, and stamped velvet cannot be differentiated.

¹⁷ Henry Head and Gordon Holmes: *Sensory Disturbances from Cerebral Lesions*, Brain, 1911.

¹⁸ By "thalamic patient" is meant a patient in whom a lesion has cut off the thalamus from cortical control by destroying the cortico-thalamic paths but left the essential organ of the thalamus intact.

Just as the cortex is a better, a more exact tool for cutting into the facts of reality, so the intellectual attack upon reality is more effective than the plain, uncontrolled feelings. Just, however, as the greatest efficiency is obtained in the brain when the cortico-thalamic fibres, which are the avenue for the cortical control of the activity of the thalamus, are intact, so in the mind the best results come by the feelings, which are ever wishing, being subordinated to an intelligence that examines, compares, relates.¹⁹

The content of the fore-conscious is also unconscious if we use that term solely in its etymological sense. The multiplication table which every one knows but does not know that he knows until his attention is focused on that knowledge was unconscious, that is not-conscious, and furthermore we cannot say how such knowledge exists in our minds when it is not illuminated by attention. The only adequate reason we have for saying that it exists in the form of ideas is that we always find it in that form when we come to consciously think of it. The assumption that this possibility of knowledge exists in the form of ideas is only an hypothesis.

The difference between the fore-conscious and the unconscious is therefore, from this point of view, only that the material of the fore-conscious is accessible, it is relatively easy to bring it to consciousness, there are no material resistances to its becoming conscious, and furthermore it is relatively accessible to the individual himself. The unconscious, on the other hand, is inaccessible alike to the patient and to others and any attempt to get at its content is met by more or less strong resistences. When we find the unconscious material we are no more able to say, than in the case of the fore-conscious, that it has been existing in the form of ideas. We only know by the method of inter-

¹⁹ We might carry the correlation with the physical still further particularly on the emotional side of consciousness by way of the sympathetic and autonomic nervous systems and the internal secretions, while the whole matter from the point of view of the neuroses is more generally covered by Adler in his "Minderwertigkeit der Organe," and "Über Den Nervösen Charakter." Adler believes that the picture of the neurosis grows out of an effort to make good certain inherent deficiencies, the result of actual organic defects, and that the effort produces an over-compensation, which is at the basis of the morbid phenomena.

pretation. Certain conduct can only reach its explanation by assuming that such and such material—ideas—account for it.

A still more radical difference between the fore-conscious and the unconscious than that of accessibility is the difference in the character of the ideas that make their way finally into consciousness from these two regions. The ideas of the fore-conscious when they become conscious are perfectly familiar. The multiplication table is the same old multiplication table we have always known. The ideas, however, that emerge from the region of the unconscious are not recognized. They not infrequently come with a distinct feeling of strangeness—of not-at-homeness. They have distinctly the character of invaders, of being in a strange, uncongenial environment. Their meaning, their value is not given. If analyzed they will be found to have meanings altogether different from what they appear to have. Under a fear a wish will be found hidden, the idea of a ruler will be found to hide the image of the father, right and left may mean right and wrong, etc. In other words they are highly symbolic.

The understanding of the reason for this symbolism is at the basis of the understanding of the nature of the unconscious. The conflict which we have described is a conflict between desire and reality—between the pleasure motive (*Lustprinzip*) and the reality motive (*Realitätsprinzip*) of conduct.²⁰ Now the pleasure motive is essentially, as we have seen, emotional as opposed to the intellectual nature of the reality motive and while matters intellectual are capable of relatively clear formulation both in words and in thought, matters emotional are not. We have not, even yet, evolved a language of the emotions which enables us to define them in terms of unequivocal meaning. We can feel, but we cannot put our feelings into words. And so when these feelings, which are the reverberations of past experiences, come to attempt to find expression in clear consciousness they must needs do so symbolically²¹ for clear consciousness implies a situation intellectually controlled.

In the conflict between the pleasure and the reality principles

²⁰ Freud, S.: *Formulierungen ueber die zwei Prinzipien des psychischen Geschehens*. *Jahrbuch für psychanalyt. u. psychopath. Forschungen*, III.

²¹ The question of repression is purposely omitted here.

which I have given instances of in primitive man, and which is repeated in the development of the individual, it will be evident that man is a feeling being before he is a thinking being. The intellect as we know it, is man's latest and most perfect instrument which he has developed for cutting into the mysteries of nature. How much more accurate its information can be seen by the example of the answers given by the thalamic patient, already quoted. The conflicts in the past then have been conflicts in which this vague feeling content of consciousness predominated. In fact it can never be too strongly insisted upon that the so-called recollections that psychoanalysis brings out of early infancy may not be recollections in the true sense of that term at all. The formulation which the patient gives them is probably much more definite and clear cut than was the experience itself. The experiences of the child and of primitive man are overwhelmingly affective in character, they are trends only which probably are not expressed clearly in consciousness at all and when analysis draws the patient back to these situations the clearness with which they are expressed on the ideational side may very probably be in part an artefact at least to the extent to which the emotional experiences of the unconscious are expressed in the language of the conscious. Not that the facts as testified to were not experienced but the feeling experiences of the child are translated into the conceptual symbolism of the adult consciousness.

How vague these reverberations may be and how impossible of formulation we occasionally experience when we revisit the place in which we spent our childhood days. For a moment, but for a moment only, we may get, as we stand in some familiar spot a vague, fleeting feeling as if we felt as we used to feel when years ago as a child. But the feeling is gone almost as soon as felt and if it returns it is only to go again as quickly.

The difficulty of getting things back as they were is not alone due to their inaccessibility or to their essentially affective character, but to a still further qualitative difference which is fundamental. Any particular act, at any particular moment of life is an end result: It is made possible in the particular form it takes because of all that has gone before. Bergson²² very well states it when he says: "What are we, in fact, what is our *character*, if

²² Ibid., p. 5.

not the condensation of the history that we have lived from our birth—nay, even before our birth, since we bring with us prenatal dispositions? Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will and act.” Our past conflicts, therefore, with their vague affective reverberations can never be recalled or relieved; they have gone to form the very fibre of our being as we *now* are; they have been lived past and lived *through*. The fore-conscious, while it might as well be conscious, might also as well be present. *The unconscious is our historical past.*

The fore-conscious is only that part of consciousness which for the time being is out of the focus of attention. It is a part of the present of consciousness, that is, the matter now being dealt with. As soon as this material of the *now* of consciousness is put into the past by being used as material in our growth, as soon as it takes its place in the path of our development by affording a resting place for further superstructures, then it enters into our historical past and as it recedes in the path of progress it partakes more and more of the nature of the unconscious.

The unconscious then is like the tail of a kite. While it drags down and holds back it nevertheless steadies its flight and at once prevents it from dashing itself to pieces by a sudden dart downwards and makes it possible for it to reach greater heights.

This quality of the unconscious which makes it impossible that it should ever be exactly recalled, ever be relived as it was before because the person in which it exists is a different person because of the part which that very unconscious has taken in his development; this quality again makes it necessary that when it seeks expression in consciousness that that expression should be symbolic. The vague feeling trends have to be translated into the language of the individual as he then exists.

The unconscious, then, as our historical past, is the path by which we have come. It represents resistances overcome, dangers avoided. This path though is a psychological path, it represents events at the psychological level and not at the neurological level, as some have claimed. The essential thing in the development of the personality is to forge ahead on the “straight and narrow path,” slowly perhaps, but surely, consistently, constructively. At

each point along the path we are in danger of being side-tracked or of tarrying too long. We may be side-tracked by an unfortunate environment, if our energies flag we are threatened with fixation. Both of these dangers may be passed, but in later life, if for any reason introversion and regression take place, these old ways may become re-animated and determine the special way in which the introversion shall manifest itself in the symptoms.

This concept enables us to see how often it is not possible to get a complete explanation of conduct from any amount of analysis of the individual. Many reactions, especially in *praecox*, are so primitive in type that we must seek their explanation, not in the individual consciousness, but in the *race consciousness*, and that by the comparative method. Just as many customs, for example religious ceremonials, must be explained by a study of the development of the customs through the ages and the comparison with them of similar customs of other peoples, so many of the reactions of the mentally diseased can only reach their full explanation when we have studied the mind in its stages of development in the race and see the analogies with savage and infantile ways of thinking.

"The route we pursue in time is strewn with the remains of all that we began to be, of all that we might have become."²³

There is, as we might expect, a large borderland between conduct wholly determined by conscious motives and conduct controlled by unconscious motives. This is the region which has been so splendidly studied by Freud in his "*Psychopathology of Everyday Life*."²³ In this region conduct is defective. The slips of the tongue, mistakes, forgettings, erroneously carried out actions and the thousand and one little defects in our daily conduct show us a region from which the *Lustprinzip* has not quite relinquished its hold and in which the *Realitätsprinzip* has not yet become quite fully efficient. The actual determination to act seems to set aglow these other possible actions and occasionally one glows brightly enough to lead the active along its path. It is as if in our living we were surrounded by a haze of possibilities and that this or that might become an actuality by a very little change in the conditions.

²³ Bergson: *Ibid.*, p. 100.

²⁴ Trans. by Brill. The Macmillan Co., New York, 1914.

Action controlled by the unconscious may be of little importance, as a slip of the tongue, or may lead to severe crippling of the individual by the development of a neurosis or a psychosis. Such conduct, which, because of its symbolic character is quite as strange and incapable of being understood by the patient as by an unlooker, may be looked at from the teleological standpoint as a defense reaction against a recognition of motives that would be painful or as the persistence of modes of reaction—vestigial mechanisms—which have been discarded—repressed—in the course of development.

THE THEORY OF PSYCHOANALYSIS

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(Continued from page 430)

CHAPTER X

SOME GENERAL REMARKS ON PSYCHOANALYSIS

As may easily be understood, psychoanalysis will never do for polyclinic work, and will therefore always remain in the hands of those few who, because of their innate and trained psychological faculties, are particularly apt and have a special liking for this profession. Just as not every physician makes a good surgeon, so neither will every one make a good psychoanalyst. The predominant psychological character of psychoanalytic work will make it difficult for doctors to monopolize it. Sooner or later other faculties will master it, either for practical uses or for its theoretical interest. Of course the treatment must remain confined entirely to the hands of responsible scientific people.

So long as official science excludes psychoanalysis from general discussion, as pure nonsense, we cannot be astonished if those belonging to other faculties master this material even before the medical profession. And this will occur the more because psychoanalysis is a general psychological method of investigation, as well as a heuristic principle of the first rank in all departments of mental science ("Geisteswissenschaften"). Chiefly through the work of the Zürich School, the possibility of applying psychoanalysis to the domain of the mental diseases has been demonstrated. Psychoanalytical investigation of dementia præcox, for instance, brought us the most valuable insight into the psychological structure of this remarkable disease. It would lead me too far were I to demonstrate to you the results of those investigations. The theory of the psychological determinants of this disease is already in itself a vast territory. Even if I had to treat

but the symbolic problems of dementia præcox I should be obliged to lay before you so much material, that I could not possibly master it within the limits of these lectures, which must give a general survey.

The question of dementia præcox has become so extraordinarily complicated because of the quite recent incursion on the part of psychoanalysis into the domains of mythology and comparative religion, whence we have derived a deeper insight into ethical psychological symbolism. Those who are well-acquainted with the symbolism of dreams and of dementia præcox have been greatly impressed by the striking parallelism between modern individual symbols and those found in folk-lore. The extraordinary parallelism between ethnic symbolism and that of dementia præcox is remarkably clear. This fact induced me to make an extended comparative investigation of individual and ethnic symbolism, the results of which have been recently published.¹¹ This complication of psychology with the problem of mythology makes it impossible for me to demonstrate to you my conception of dementia præcox. For the same reasons, I must forego the discussion of the results of psychoanalytic investigation in the domain of mythology and comparative religions. It would be impossible to do this without setting forth all the material belonging to it. The main result of these investigations is, for the moment, the knowledge of the far-reaching parallelisms between the ethnical and the individual symbolisms. From the present position of this work, we can scarcely conceive what a vast perspective may result from this comparative ethnopsychology. Through the study of mythology, the psychoanalytical knowledge of the nature of the unconscious processes we may expect to be enormously enriched and deepened.

I must limit myself, if I am to give you in the course of my lectures a more or less general presentation of the psychoanalytic school. A detailed elaboration of this method and its theory would have demanded an enormous display of cases, whose delineation would have detracted from a comprehensive view of the whole. But to give you an insight into the concrete proceedings of psychoanalytic treatment, I decided to bring before you a short analysis of a girl of eleven years of age. The case was

¹¹ "Wandlungen und Symbole der Libido," Wien, 1912.

analyzed by my assistant, Miss Mary Moltzer. In the first place, I must mention that this case is by no means typical, either in the length of its time, or in the course of its general analysis; it is just as little so as an individual is characteristic for all other people. Nowhere is the abstraction of universal rules more difficult than in psychoanalysis, for which reason it is better to abstain from too many rules. We must never forget that, notwithstanding the great uniformity of complexes and conflicts, every case is unique. For every individual is unique. Every case demands from the physician an individual interest, and in every case you will find the course of analysis different. In describing this case, I offer you a small section of the vast diverse psychological world, showing all those apparently bizarre and arbitrary peculiarities scattered over human life by the whims of so-called chance. I have no intention of withholding any of the minute psychoanalytic details, as I do not want to make you believe that psychoanalysis is a method with rigid laws. The scientific interest of the investigator inclines him to find rules and categories, in which the most living of all things alive can be included. But the physician as well as the observer, free from all formulas, ought to have an open eye for the whole lawless wealth of living reality. In this way I will endeavor to present to you this case, and I hope also to succeed in demonstrating to you how differently an analysis develops from what might have been expected from purely theoretical considerations.

A CASE OF NEUROSIS IN A CHILD

The case in question is that of an intelligent girl of eleven years of age, of good family. The history of the disease is as follows:

Anamnesis

She had to leave school several times on account of sudden sickness and headache, and was obliged to go to bed. In the morning she sometimes refused to get up and go to school. She suffered from bad dreams, was capricious and not to be counted upon.

I informed the mother, who came to consult me, that these things were neurotic signs, and that some special circumstance

must be hidden there, necessitating an interrogation of the child. This supposition was not arbitrary, for every attentive observer knows that if children are restless or in bad temper, there is always something painful worrying them. If it were not painful, they would tell it, and they would not be worried over it. Of course, I am only speaking of those cases having a psychogenic cause. The child confessed to her mother the following story: She had a favorite teacher, of whom she was very fond. During this last term she had fallen back somewhat, through working insufficiently, and she believed she had rather fallen in the estimation of her teacher. She then began to feel sick during his lessons. She felt not only estranged from her teacher, but even somewhat hostile. She directed all her friendly feelings to a poor boy with whom she usually shared the bread which she took to school. Later on she gave him money, so that he could buy bread for himself. In a conversation with this boy she made fun of her teacher and called him a goat. The boy attached himself more and more to her, and considered that he had the right to levy a tax on her occasionally in the form of a little present of money. She now became greatly alarmed lest the boy might tell her teacher that she turned him into ridicule and called him a "goat," and she promised him two francs if he would give his solemn word never to tell anything to her teacher. From that moment the boy began to exploit her; he demanded money with threats and persecuted her with his demands on the way to school. This made her perfectly miserable. Her attacks of sickness are closely connected with all this story. But after the affair had been disposed of by this confession, her peace of mind was not restored as might have been expected.

We very often see, as I have said, that the mere relation of a painful affair can have an important therapeutical effect. Generally this does not last very long, although on occasion such a favorable effect can maintain itself for a long time. Such a confession is naturally a long way from being an analysis. But there are nerve-specialists nowadays who believe that an analysis is only a somewhat more extensive anamnesis or confession.

A little while later the child had an attack of coughing and missed school for one day. After that she went to school for one day and felt perfectly well. On the third day, a renewed

attack of coughing came on, with pains on the left side, fever and vomiting. Her temperature, accurately taken, showed 39.4° C., about 103° F. The doctor feared pneumonia. But the next day everything had passed away. She felt quite well and not the slightest sign of fever or sickness was to be noted.

But still our little patient wept the whole time and did not wish to get up. From this strange course of events I suspected some serious neurosis, and I therefore advised treatment by analysis.

Analytic Treatment

First interview: The little girl seemed to be nervous and constrained, having a disagreeable forced laugh. Miss Moltzer, who analyzed her, gave her first of all an opportunity of talking about her staying in bed. We learn that she liked it immensely, as she always had some society. Everybody came to see her; also her mother read to her out of a book which contained the story of *a prince who was ill, but who recovered when his wish was fulfilled, the wish being that his little friend, a poor boy, might be allowed to stay with him.*

The obvious relation between this story and her own little love-story, as well as its connection with her own illness, was pointed out to her, whereupon she began to cry and say she would prefer to go to the other children and play with them, otherwise they would run off. This was at once allowed, and away she ran, but came back again, after a short while, somewhat embarrassed. It was explained to her that she did not run away because she was afraid her playmates would go, but that she herself wanted to get off because of resistances.

At the second interview she was less anxious and repressed. They happened to speak about the teacher, but then she was embarrassed. She seemed to be ashamed at the end, and she timidly confessed that she liked her teacher very much. It was then explained to her that she need not be ashamed of that; on the contrary, her love for him could be a valuable stimulus to make her do her very best in his lessons. "So I may love him?" asked the little patient with a happier face.

This explanation justified the child in the choice of the object of her affection. It seems as if she had been ashamed of admit-

ting her feelings for her teacher. It is not easy to explain why this should be so. Our present conception tells us that the libido has great difficulty in taking hold of a personality outside the family, because it still finds itself in incestuous bonds,—a very plausible view indeed, from which it is difficult to withdraw. But we must point out here that her libido was placed with much intensity upon the poor boy, who was also someone outside the family; whence we must conclude that the difficulty was not to be found in the transference of the libido outside the family, but in some other circumstance. The love of the teacher betokens a difficult task; it demands much more than her love for the little boy, which does not require any moral effort on her part. This indication in the analysis that her love for her teacher would enable her to do her utmost brings the child back to her real duty, namely, her adaptation to her teacher.

The libido retires from before such a necessary task, for the very human reason of indolence, which is highly developed, not only in children, but also in primitive people. Primitive laziness and indolence are the first resistances to the efforts towards adaptation. The libido which is not used for this purpose becomes stagnant and will make the inevitable regression to former objects or modes of employment. It is thus that the incest-complex is revived in such a striking way. The libido avoids the object which is so difficult to attain and demands such great efforts, and turns towards the easier ones, and finally to the easiest of all, namely, the infantile phantasies, which thus become real incest-phantasies. The fact that, wherever there is present a disturbance of psychological adaptation, one finds an exaggerated development of incest-phantasies, must be conceived, as I have pointed out, as a regressive phenomenon. That is to say, the incest-phantasy is of secondary and not of causal significance, while the primary cause is the resistance of human nature against any kind of exertion. The drawing back from certain duties is not to be explained by saying that man prefers the incestuous condition, but he has to fall back into it, because he shuns exertion; otherwise it would have to be said that the aversion from conscious effort must be taken as identical with the preference for incestuous relations. This would be obvious nonsense, for not only primitive man, but animals too, have a pronounced dis-

like for all intentional efforts, and pay homage to absolute laziness, until circumstances force them into action. We cannot pretend, either in very primitive people or in animals, that their preference for incestuous relations causes aversion towards efforts of adaptation, as in those cases there can be no question of "incestuous" relations. This would presuppose a differentiation of parents and non-parents.

Characteristically, the child expressed her joy at being allowed to love her teacher, but not at being allowed to do her utmost for him. That she might love her teacher is what she understood at once, because it suited her best. Her relief was caused by the information that she was right in loving him, even though she did not especially exert herself before.

The conversation ran on to the story of the extortion, which is now again told in details. We hear further that she had tried to force open her savings-bank, and as she could not succeed in doing so, she wanted to steal the key from her mother. She expressed herself thus about the whole matter: she ridiculed her teacher because he was much kinder to the other girls than to her. But it was true that she did not do very well in his lessons, especially at arithmetic. Once she did not understand something, was afraid to ask, for fear she might lose his esteem, and consequently she made many mistakes and did really lose it. It is pretty clear that her position towards her teacher became consequently very unsatisfactory. About this time it happened that a young girl in her class was sent home because she was sick. Soon after, the same thing happened to herself. In this way, she tried to get away from the school which had become uncongenial to her. The loss of her teacher's respect led her on the one hand to insult him and on the other into the affair with the little boy, obviously as a compensation for the lost relationship with the teacher. The explanation which was given here was a simple hint: she would be rendering a service to her teacher if she took pains to understand the lessons by sensible questions.

I can add here that this hint, given in the analysis, had a good effect; from that moment the little girl became one of the best of pupils, and missed no more arithmetic lessons.

We must call attention to the fact that the story of the boy's extortion shows constraint and a lack of freedom. This phe-

nomenon exactly follows the rule. As soon as anyone permits his libido to draw back from necessary tasks, it becomes autonomous and chooses, without regard to the protests of the subject, its own way, and pursues it obstinately. It is a general fact, that a lazy and inactive life is highly susceptible to the *coercion of the libido*, that is to say, to all kinds of terrors and involuntary obligations. The anxieties and superstitions of savages furnish us with the best illustrations; but our own history of civilization, especially the civilization and customs of the ancients, abounds with confirmations. Non-employment of the libido makes it autonomous, but we must not believe either that we are able to save ourselves permanently from the coercion of the libido by making forced efforts. To a certain limited extent we are able to set conscious tasks to our libido, but other natural tasks are chosen by the libido itself, and that is what the libido exists for. If we avoid those tasks, the most active life can become useless, for we have to deal with the whole of the conditions of our human nature. Innumerable cases of neurasthenia from overwork can be traced back to this cause, for work done amid internal conflicts creates nervous exhaustion.

At the third interview the little girl related a dream she had had when she was five years old, and by which she was greatly impressed. She says, "I'll never forget this dream." The dream runs as follows: "*I am in a wood with my little brother and we are looking for strawberries. Then a wolf came and jumped at me. I took to a staircase, the wolf after me. I fall down and the wolf bites my leg. I awoke in terror.*"

Before we go into the associations given by our little patient, I will try to form an arbitrary opinion about the possible content of the dream, and then compare our result afterwards with the associations given by the child. The beginning of the dream reminds us of the well-known German fairy-tale of Little Red-Ridinghood, which is, of course, known to the child. The wolf ate the grandmother first, then took her shape, and afterwards ate Little Red-Ridinghood. But the hunter killed the wolf, cut open the belly and Little Red-Ridinghood sprang out safe and sound. This motive is found in a great many fairy-tales, widespread over the whole world, and it is the motive of the biblical story of Jonah. The original significance is astro-mythological:

the sun is swallowed up by the sea, and in the morning is born again out of the water. Of course, the whole of astro-mythology is at the root but psychology, unconscious psychology, projected on to the heavens, for myths have never been and are never made consciously, but arise from man's unconscious. For this reason, we sometimes find that marvellous, striking similarity or identity in the forms of myths, even among races that have been separated from each other since eternity as it were. This explains the universal dissemination of the symbol of the cross, perfectly independent of Christianity, of which America, as is well known, furnishes us especially interesting instances. It is impossible to agree, that myths have been made to explain meteorological or astronomical processes. Myths are, first of all, manifestations of unconscious currents, similar to dreams.¹² These currents are caused by the libido in its unconscious forms. The material which comes to the surface is infantile material, hence, phantasies connected with the incest-complex. Without difficulty we can find in all the so-called sun-myths infantile theories about generation, childbirth and incestuous relations. In the fairy-tale of Little Red-Ridinghood, we find the phantasy that the mother has to eat something which is similar to a child, and that the child is born by cutting open the mother's body. This phantasy is one of the most universal, to be found everywhere.

We can conclude, from these universal psychological observations, that the child, in its dream, elaborates the problem of generation and childbirth. As to the wolf, the father probably has to be put in its place, for the child unconsciously assigns to the father any act of violence towards the mother. This anticipation can be based on innumerable myths which deal with the problem of any act of violence towards the mother. In reference to the mythological parallelism, let me direct your attention to Boas's collection, where you will find a beautiful set of Indian legends; also to the work of Frobenius, "*Das Zeitalter Sonnen-gottes*"; and, finally, to the works of Abraham, Rank, Riklin, Jones, Freud, Spielrein, and my own investigations in my "*Wandlungen und Symbole der Libido*."

After having made these general observations for theoretical reasons, which, of course, were not made in the concrete case,

¹² Abraham, "Dreams and Myths," No. 15 of the Monograph Series.

we will go back to see what the child has to tell in regard to her dream. Of course the child speaks of her dream just as she likes, without being influenced in any way whatever. The little girl begins with the bite in her leg, and relates, that she had once been told by a woman who had had a baby, that she could still show the place where the stork had bitten her. This mode of expression is, in Switzerland, a universally known variant of the symbolism of generation and birth. Here we find a perfect parallelism between our interpretation and the associations of the child. The first associations which have been brought by the child, without being influenced in any way, are connected with the problem which, for theoretical reasons, was suggested by ourselves. I know well that the innumerable cases, published in our psychoanalytic literature, where the patients have certainly not been influenced, have not prevented the critics' contention, that we suggest our own interpretations to our patients. This case will not, therefore, convince anyone who is determined to find crude mistakes or, much worse still—fabrications.

After our little patient had finished her first association, she was asked, "What did the wolf suggest?" She answered, "I think of my father, when he is angry." This association also coincides with our theoretical observations. It might be objected that the observation was made just for this purpose and for nothing else, and has therefore no general validity. I believe that this objection vanishes of itself as soon as the corresponding psychoanalytic and mythological knowledge has been acquired. The validity of an hypothesis can only be confirmed by positive knowledge; otherwise it is impossible to confirm it. We have seen by the first association that the wolf has been replaced by the stork. The associations given to the wolf bring the father. In the common myth, the stork stands for the father, as the father brings children. The apparent contradiction, which could be noticed here between the fairy-tale, where the wolf represents the mother, and the dream, in which the wolf stands for the father, is of no importance for the dream. I must renounce here any attempt at a detailed explanation. I have treated this problem of bisexual symbols in the work already referred to. You know that in the legend of Romulus and Remus, both animals were raised to the rank of parents, the bird Picus and the wolf.

The fear of the wolf in the dream is therefore fear of her father. The little patient explains her fear of her father by his severity towards her. He had also told her that we only have bad dreams when we have been doing wrong. Later, she once asked her father, "But what does Mamma do wrong?" She has very often frightful dreams."

The father once slapped her fingers because she was sucking them. Was this her naughtiness? Scarcely, because sucking the fingers is an anachronistic infantile habit, of little interest at her age. It only seems to annoy her father, for which he will punish and hit her. In this way, she relieves her conscience of the unconfessed and much more serious sin. It comes out, that she has induced a number of other girls to perform mutual masturbation.

These sexual tendencies have caused the fear of the father. Still, we must not forget that she had this dream in her fifth year. At that time these sins had not been committed. Hence we must regard this affair with the other girls as a reason for her present fear of her father; but that does not explain the earlier fear. But still, we may expect it was something of a similar nature, some unconscious sexual wish, corresponding to the psychology of the forbidden action previously mentioned. The moral value and character of this wish is even more unconscious with the child than with adults. To understand what had made an impression on the child, we have to ask what happened in her fifth year. Her youngest brother was born at that time. Even then her father had made her nervous. The associations previously referred to give us an undoubted connection between her sexual inclinations and her anxiety. The sexual problem, which nature connects with positive feelings of delight, is in the dream brought to the surface in the form of fear, apparently on account of the bad father, who represents moral education. This dream illustrates the first impressive appearance of the sexual problem, obviously suggested by the recent birth of the little brother, just such an occasion when experience teaches us that these questions become vital.

Just because the sexual problem is closely connected with certain pleasurable physical sensations, which education tries to reduce and break off, it can apparently only manifest itself hidden under the cloak of moral anxiety as to sin. This explanation cer-

tainly seems rather plausible, but it is superficial, it is insufficient. It attributes the difficulties to the moral education, on the unproved assumption that education can cause such a neurosis. We hereby leave out of consideration the fact that there are people who have become neurotic and suffer from morbid fears without having had a trace of moral education. Moreover, the moral law is not merely an evil, which has to be resisted, but a necessity, born out of the utmost needs of humanity. The moral law is only an outward manifestation of the innate human impulse to dominate and tame oneself. The origin of the impulse towards domestication or civilization is lost in the unfathomable depths of the history of evolution, and can never be conceived as the consequence of certain laws imposed from without. Man himself, obeying his instincts, created laws. Therefore, we shall never understand the reasons for the repression of sexuality in the child if we only take into account the moral influences of education. The main reasons are to be found much deeper, in human nature itself, in its perhaps tragic contradiction between civilization and nature, or between individual consciousness and the general conscience of the community. I cannot enter into these questions now; in my other work, I have tried to do so. Naturally, it would be of no value to give a child a notion of the higher philosophical aspects of the problem; that would probably not have the slightest effect.

The child wants, first of all, to be relieved from the idea that she is doing wrong in being interested in the generation of life. By the analytic explanation of this complex it is made clear to the child how much pleasure and curiosity she really takes in the problem of generation, and how her groundless fear is the inversion of her repressed desire. The affair of her masturbation meets with a tolerant understanding and the discussion is limited to drawing the child's attention to the aimlessness of her action. At the same time it is explained to her that her sexual actions are mainly the consequences of her curiosity, which might be satisfied in a better way. Her great fear of her father corresponds, probably, with as great an expectation, which, in consequence of the birth of her little brother, is closely connected with the problem of generation. Through this explanation, the child is declared to be justified in her curiosity and the greater part of her moral conflict is eliminated.

Fourth Interview. The little girl is now much nicer and much more confiding. Her former unnatural and constrained manner has vanished. She brings a dream which she dreamed after the last sitting. It runs: "*I am as tall as a church-tower and can see into every house. At my feet are very small children, as small as flowers are. A policeman comes. I say to him, 'If you dare to make any remark, I shall take your sword and cut off your head.'*"

In the analysis of this dream she makes the following remarks: "I would like to be taller than my father, for then he will have to obey me." The first association with policeman was father. He is a military man and has, of course, a sword. The dream clearly fulfils her wish. In the form of a tower, she is much bigger than her father, and if he dares to make a remark, he will be decapitated. The dream fulfils the natural wish of the child to be a grown-up person, and to have children playing at her feet, symbolized in the dream by the small children. With this dream she overcomes her great fear of her father; that means an important improvement with regard to her personal freedom, and her certainty of feeling.

But incidentally there is here also a theoretical gain; we may consider this dream to be a clear example of the compensating and teleological function of dreams which was especially pointed out by Maeder. Such a dream must leave with the dreamer an increased sense of the value of her own personality, which is of much importance for personal well-being. It does not matter that the symbols of the dream are not perceived by the consciousness of the child, as conscious perception is not necessary to derive from symbols their corresponding emotional effect. We have to do here with knowledge derived from intuition; in other words, it is that kind of perception on which at all times the effect produced by religious symbols has depended. Here no conscious understanding has been needed; the feelings are affected by means of emotional intuition.

Fifth Interview. In the fifth sitting, the child brings a dream which she had dreamt meanwhile. "*I am with my whole family on the roof. The windows of the houses on the other side of the valley radiate like fire. The rising sun is reflected. Suddenly I notice that the house at the corner of our street is, as a fact, on*

fire. The fire comes nearer and nearer; at last our house is also on fire. I take flight into the street and my mother throws several things to me. I hold out my apron, and among other things my doll is thrown to me. I notice that the stones of our house are burning, but the wood remains untouched."

The analysis of this dream presents peculiar difficulties and therefore required two sittings. It would lead me too far to sketch to you all the material this dream brought forth. I have to limit myself to what is most necessary. The associations which deal with the real meaning of the dream belong to the remarkable image which tells us that the stones of the house are on fire, while the wood remains untouched. It is sometimes worth while, especially with longer dreams, to take out the most striking parts and to analyze them first. This proceeding is not the typical one, but it is justified by the practical desire to shorten matters. The little patient makes the observation that this part of the dream is like a fairy-tale. Through examples it was made plain to her that fairy-tales always have a meaning. She objects: "But not all fairy-tales have one. For instance, the tale of the Sleeping Beauty. What could that mean?" The explanation was as follows: "The Sleeping Beauty had to wait for one hundred years in an enchanted sleep until she could be freed. Only he who was able to overcome all the difficulties through love, and had the courage to break through the thorny hedge, was able to deliver her. So one must often wait a long while to obtain what one longs for."

This explanation is as much in harmony with the capacity of childish understanding, as it is perfectly consonant with the history of the motive of this fairy-tale. The motive of the Sleeping Beauty shows clearly its relation to an ancient myth of Spring and fertility, and contains at the same time a problem which has a remarkably close affinity to the psychological situation of the precocious girl of eleven.

This motive of the Sleeping Beauty belongs to a whole cycle of legends in which a virgin, closely guarded by a dragon, is delivered by a hero. Without entering into the interpretation of this myth, I want to bring into prominence the astronomical or meteorological components which are very clearly demonstrated in the Edda. In the form of a virgin, the Earth is kept prisoner

by the winter, covered in ice and snow. The young Spring-Sun, in the form of a hero, delivers her out of her frosty prison, where she has been longing for her deliverer.

The association given by the little girl was chosen by her simply to give an example of a fairy-tale without a meaning, and was not, in the first place, conceived as having any relation with the house on fire. To this part of the dream, she only made the observation: "It is quite marvellous, just like a fairy-tale." She meant to say it was impossible, as the idea of burning stones is to her something impossible, some nonsense, or something like a fairy-tale. The observation made a propos of this shows her that an impossibility and a fairy-tale are only partly identical, since a fairy-tale certainly has much meaning. Although this particular fairy-tale, from the casual way in which it was mentioned, seemed to have no apparent relation to the dream, we have to pay special attention to it, as it was given spontaneously in the course of the interpretation of the dream. The unconscious suggested this example, which cannot be accidental, but must be in some way significant for the present situation. In interpreting dreams we have to pay attention to such apparent accidents, since in psychology we find no blind chances, much as we are inclined to think these things accidental. From the critics, you may hear this objection as often as you like, but for a really scientific mind there are only causal relationships and no accidents. From the fact that the little girl chose the example of the Sleeping Beauty we may conclude that there was some fundamental reason underlying this in the psychology of the child. This reason is a comparison, or partial identification, of herself with the Sleeping Beauty; in other words, there is in the soul of the child a complex, which manifests itself in the form of the motive of the Sleeping Beauty. The explanation, which I mentioned before, which was given to the child, was in harmony with this conclusion.

Notwithstanding she is not quite satisfied, and doubts that all fairy-tales have a meaning. She brings another instance of a fairy-tale, that cannot be understood. She brings the story of little Snow-White, who, in the sleep of death, lies enclosed in a coffin of glass. It is not difficult to see that this fairy-tale belongs to the same kind of myths to which the Sleeping Beauty belongs. The story of little Snow-White in her glass-coffin is at the same

time very remarkable in regard to the myth of the seasons. This mythical material chosen by the little girl has reference to an intuitive comparison with the earth, held fast by the winter's cold, awaiting the liberating sun of spring.

This second example affirms the first one and its explanation. It would be difficult to pretend here that this second example, which accentuates the meaning of the first, has been suggested by the explanation given. The fact that the little girl brought up the story of little Snow-White, as another example of the senselessness of fairy-tales, proves that she did not understand her identification with little Snow-White and the Sleeping Beauty. Therefore we may expect that little Snow-White arose from the same unconscious sources as the Sleeping Beauty, that is, a complex consisting of the expectation of coming events, which are altogether comparable with the deliverance of the earth from the prison of winter and its fertilization through the sunbeams of spring.

As may, perhaps, be known, the symbol of the bull has been given from time immemorial to the fertile spring sun, as the bull embodies the mightiest procreative power. Although without further consideration, it is not easy to find any relation between the insight indirectly gained and the dream, we will hold to what we have found and proceed with the dream. The next part described by the little girl is receiving the doll in her apron. The first association given tells us that her attitude and the whole situation in the dream is like a picture very well known to her, representing a stork flying above a village; children are in the street, holding their aprons, looking up and shouting to him; the stork must bring them a little baby. The little patient adds the observation that several times she wished to have a little brother or sister herself. This material, given spontaneously by the child, stands in a clear and valuable relationship to the motive of the myths. We notice here that the dream is indeed concerned with the problem of the awakening instinct of generation. Nothing of this has been said to the little girl. After a little pause, she brings, abruptly, this association: "Once, when I was five years old, I thought I was in the street and that a bicyclist passed over my stomach." This highly improbable story proved to be, as it might be expected, a phantasy, which had become a paramnesia.

Nothing of this kind had ever happened, but we came to know that at school the little girls lay cross-wise over each other's bodies, and trampled with their legs.

Whoever has read the analyses of children published by Freud and myself will observe the same "leit-motif" of trampling; to this must be attributed a sexual undercurrent. This conception demonstrated in our former work agrees with the next association of our little patient: "I should prefer a real child to a doll."

This most remarkable material brought by the child in connection with the phantasy of the stork, refers to typical childish attempts at the sexual theory, and betrays where we have to look for the actual phantasies of the child.

It is of interest to know, that this "motive of trampling" can be illustrated through mythology. I have brought together the proofs in my work on the libido theory. The utilization of these early infantile phantasies in the dream, the existence of the paramnesia of the bicyclist, and the expectation expressed by the motive of the Sleeping Beauty show that the interests of the child dwell chiefly on certain problems which must be solved. Probably the fact that the libido has been attracted by the problem of generation has been the reason of her lack of attention at school, through which she fell behind. This problem is very often seen in girls between the ages of twelve and thirteen. I could demonstrate this to you by some special cases published under the title of "Beitrag zur Psychologie des Gerüchtes" in the *Zentralblatt für Psychoanalyse*. The frequent occurrence of the problem at this age is the cause of the indecent talk among all sorts of children and the attempts at mutual enlightenment, which are naturally far from beautiful, and which so very often spoil the child's imagination. Not the most careful protection can prevent children from some day discovering the great secret, and then probably in the dirtiest way. Therefore it would be much better if children could learn about certain important secrets of life in a clean way and at suitable times, so that they would not need to be enlightened by their playmates, too often in very ugly ways.

In the eighth interview the little girl began by remarking that she had understood perfectly why it was still impossible for her to

have a child and therefore she had renounced all idea of it. But she does not make a good impression this time. We get to know that she has told her teacher a falsehood. She had been late to school, and told her teacher that she was late because she was obliged to accompany her father. But in reality, she had been lazy, got up too late and was thus late for school. She told a lie, and was afraid of losing the teacher's favor by telling the truth. This sudden moral defect in our little patient requires an explanation. According to the fundamentals of psychoanalysis, this sudden and striking weakness can only follow from the patient's not drawing the logical consequences from the analysis but rather looking for other easier possibilities.

In other words, we have to do here with a case in which the analysis brought the libido apparently to the surface, so that an improvement of the personality could have occurred. But for some reason or other, the adaptation was not made, and the libido returned to its former regressive paths.

The ninth interview proved that this was indeed the case. Our patient withheld an important piece of evidence in her ideas of sexuality, and one which contradicted the psychoanalytic explanation of sexual maturity. She suppressed the rumor current in the school that a girl of eleven had a baby with a boy of the same age. This rumor was proved to be based on no facts, but was a phantasy, fulfilling the secret wishes of this age. Rumors appear often to originate in this kind of way, as I tried to show in the above-mentioned demonstration of such a case. They serve to give vent to the unconscious phantasies, and in fulfilling this function correspond to dreams as well as to myths. This rumor keeps another way open: she need not wait so long, it is possible to have a child even at eleven. The contradiction between the accepted rumor and the analytic explanation creates resistances towards the analysis, so that it is forthwith depreciated. All the other statements and information fall to the ground at the same time; for the time being, doubt and a feeling of uncertainty have taken their place. The libido has again taken possession of its former ways, it has made a regression. This is the moment of the relapse.

The tenth sitting added important details to the story of her sexual problem. First came a remarkable fragment of a dream:

"I am with other children in an open field in the wood, surrounded by beautiful pine trees. It begins to rain, to lighten and to thunder. It is growing dark. Suddenly I see a stork in the air."

Before I enter into an analysis of this dream, I should like to point out its beautiful parallel with certain mythological presentations. This astonishing coincidence of thunderstorm and stork has, of course, to those acquainted with the works of Adalbert Kuhn and Steintal nothing remarkable. The thunderstorm has had, from ancient times, the meaning of the fertilizing of the earth, the cohabitation of the father Heaven and the mother Earth, to which Abraham¹³ has recently again called attention, in which the lightning takes the place of the winged phallus. The stork is just the same thing, a winged phallus, the psychosexual meaning of which is known to every child. But the psychosexual meaning of the thunderstorm is not known to everyone. In view of the psychological situation just described, we must attribute to the stork a psychosexual meaning. That the thunderstorm is connected with the stork and has also a psychosexual meaning, seems at first scarcely acceptable. But when we remember that psychoanalytic observation has shown an enormous number of mythological associations with the unconscious mental images, we may suppose that some psychosexual meaning is also present in this case. We know from other experiences that those unconscious strata which, in former times, produced mythological forms, are still in action among modern people and are still incessantly productive. But this production is limited to the realm of dreams and the symptomatology of the neuroses and the psychoses, for the correction, through reality, is so much increased in the modern mind that it prevents their projection into reality.

We will return to the dream analysis. The associations which lead us to the heart of this image begin with the idea of rain during the thunderstorm. Her actual words were: "I think of water. My uncle was drowned in water—it must be dreadful to be kept under water, so in the dark. But the child must be also drowned in the water. Does it drink the water that is in the stomach? It is very strange, when I was ill Mamma sent my water to the doctor. I thought perhaps he would mix something

¹³ "Dreams and Myths," No. 15 of the Monograph Series.

with it, perhaps some syrup, out of which children grow. I think one has to drink it."

With unquestionable clearness we see from this set of associations that even the child associates psychosexual, and even typical ideas of fructification with the rain during the thunderstorm.

Here again, we see that marvellous parallelism between mythology and the individual phantasies of our own day. This series of associations contains such an abundance of symbolic relationships, that we could easily write a whole dissertation about it. The child herself splendidly interpreted the symbolism of drowning as a pregnancy-phantasy, an explanation given long ago in psychoanalytic literature.

Eleventh interview. The next sitting was occupied with the spontaneous infantile theories about fructification and child-birth. The child thought that the urine of the man went into the body of the woman, and from this the embryo would grow. Hence the child was in the water from the beginning, that is to say, in urine. Another version was, the urine was drunk in the doctor's syrup, so that the child would grow in the head. The head had then to be split open, to help the growth of the child, and one wore hats to cover this up. She illustrated this by a little drawing, representing a child-birth through the head. The child again had still a smaller child on the head, and so on. This is an archaic idea and highly mythological. I would remind you of the birth of Pallas, who came out of the father's head.

We find striking mythological proofs of the fertilizing significance of the urine in the songs of Rudra in the Rigveda. Here should be mentioned something the mother added, that once the little girl, before analysis, suggested she saw a puppet on the head of her little brother, a phantasy with which the origin of this theory of child-birth might be connected. The little illustration made by the patient has remarkable affinity with certain pictures found among the Bataks of Dutch India. They are the so-called magic wands or ancestral statues, on which the members of families are represented, one standing on the top of the other. The explanation of these wands, given by the Bataks themselves, and regarded as nonsense, has a marvellous analogy with the infantile mental attitude. Schultz, who wrote about these wands, says: "The assertion, that these figures represent the members

of a family who have committed incest, were bitten by a snake, entwined with another, and met a common death in their criminal embrace, is widely disseminated and obviously due to the position of the figures."

The explanation has a parallel in our presuppositions as to our little patient. We saw from the first dream that her sexual phantasy centers round the father; the psychological condition is here the same as with the Bataks, being found in the idea of incestuous relationship.

Still a third version is the growth of the child in the intestinal canal. The child tried several times to provoke nausea and vomiting, in accordance with her phantasy that the child is born through vomiting. In the closet she had arranged also pressure-exercises, in order to press out the child. Under these circumstances, we cannot be astonished that the first and principal symptoms of the manifest neurosis were nausea-symptoms.

We have come so far with our analysis that we are now able to throw a glance over the case as a whole.

We found, behind the neurotic symptoms, complicated emotional processes, which were undoubtedly connected with the symptoms. If it may be allowed to draw some general conclusions from this limited material, we could construct the course of the neurosis in the following way.

At the gradual approach of puberty, the libido of the child assumed rather an emotional than a practical attitude towards reality. She began to be very much taken with her teacher, but the sentimental self-indulgence, evinced in her riotous phantasies, played a greater part than the thought of the increased endeavors which such love ought really to have demanded of her. For this reason, her attention and her work left much to be desired. The former pleasant relationship with her favorite teacher was troubled. The teacher was annoyed, and the little girl, who had been made somewhat conceited by her home-conditions, was resentful, instead of trying to improve in her work. In consequence her libido withdrew from her teacher, as well as from her work, and fell into the characteristic forced dependence on the little boy, who on his side made the most of the situation. Then the resistances against school seized the first opportunity, which was suggested by the case of the little girl who had to be sent

home on account of sickness. Our little patient followed this child's example. Once away from school, the way was open to her phantasies. By the regression of the libido, these symptom-making phantasies became awakened to a real activity, and were given an importance they had never had before, for they had never previously played such an important part. Now they become apparently of much importance and seemed to be the very reason why the libido regressed to them. It might be said that the child, in consequence of its essentially phantasy-building nature, saw her father too much in her teacher, and thus developed incestuous resistances towards the latter. As I have already stated, I hold that it is simpler and more probable to accept the view that, during a certain period, it was convenient for her to see the teacher as the father. As she preferred to follow the hidden presentiments of puberty rather than her duties towards the school and her teacher, she allowed her libido to fall on the little boy, from whom, as we saw, she awaited some mysterious advantages. Even if analysis had demonstrated it as a fact that she had had incestuous resistances against her teacher on account of the transference of the father-image, those resistances would only have been secondary phantasies, that had become inflated. At any rate, indolence would still have been the *primum movens*. In the analysis she learned about the two ways of life, the way of phantasy, of regression, and the way of reality, wherein lay her present child's duties. In her the two were dissociated, and consequently she was at strife with herself. As the analysis was adapted to the regressive tendency of the libido, the existence of an extreme sexual curiosity, connected with certain very definite problems, was discovered. The libido, imprisoned in this phantastical labyrinth, was brought back into useful application by means of the psychological explanation of the incorrect infantile phantasies. The child thus got an insight into her own attitude towards reality with all its possibilities. The result was that she was able to take an objective-critical attitude towards her immature puberty-desires, and was able to give up these and all other impossibilities in favor of the use of her libido in possible directions, in her work and in obtaining the good-will of her teacher. In this case, analysis brought great peace of mind, as well as a pronounced intellectual improvement. After a short time her

teacher himself stated that the little girl was one of the best pupils in her class.

I hope that by the exposition of this brief instance of the course of an analysis, I have succeeded in giving you an insight not only into the concrete procedure of treatment, and into the technical difficulties, but no less into the beauty of the human mind and its endless problems. I intentionally brought into prominence the parallelism with mythology, to indicate the universally possible applications of psychoanalysis. At the same time, I should like to refer to the further importance of this position. We may see in the predominance of the mythological in the mind of a child, a distinct hint of the gradual development of the individual mind out of the collective knowledge or the collective feeling of earliest childhood, which gave rise to the old theory of a condition of perfect knowledge before and after individual existence.

In the same way we might see, in the marvellous analogy between the phantasies of *dementia præcox* and mythological symbolisms, a reason for the widespread superstition that an insane person is possessed of a demon, and has some divine knowledge.

With these hints, I have reached the present standpoint of investigation, and I have at least sketched those facts and working hypotheses which are characteristic for my present and future work.

A PLEA FOR A BROADER STANDPOINT IN PSYCHOANALYSIS

BY MEYER SOLOMON, M.D.

CHICAGO

At the very outset I wish to state my general attitude toward the Freudian school. It is not that of an iconoclast, an image-breaker, an idol-shatterer. It is not that of an outsider, maliciously intent upon throwing stones or of bringing down in ruins a wonderful and inspiring structure, reared by much labor, thought and untiring effort. It is not the attitude of a revolutionist or anarchist seeking to destroy and annihilate *in toto* that which does not entirely conform to his own ideas, convictions and beliefs. I approach the problem from a different viewpoint. I admire and respect the Freudians for the great work they have done. I have had my mind virtually opened up for me, in many respects, by reading Freudian literature. I have marvelled at the indefatigable energy and the remarkable ability displayed by the leading Freudians. They have attacked, one after the other, the various fields of normal and abnormal psychology. They have endeavored to explain the various types of human activities, of human conduct, normal and abnormal, in its many phases. They have endeavored to penetrate to the very nucleus of these problems. He who reads the Freudian writings cannot help but gain much knowledge from them. Such a reader must also accept, at its face value, much of what is thus taught him. Before one attempts to condemn any person or group of persons one should do one's utmost to come into sympathy with them. Only in that way can we understand them, fully appreciate them at their true value, and criticize them justly and worthily. Otherwise our criticism is worthless, is tinged with animosity, partakes of the note of personal like and dislike, is unfair, biased, partial and unscientific. In my own behalf I may say that I have studied the Freudian theories and conclusions with patience, with sympathy and with an open mind. I have endeavored to see things from their point of view, to understand and to grasp their symbolism, to find the

great truths which they have expounded, to appreciate their touch of genius and their gift of interpretation. I have assumed toward the Freudian school the same attitude that I assumed in judging the cubists and the futurists in art, before at once joining in the general chorus of derision against them. To put the matter in a popular way, I may say that I am not on the outside looking in or on the inside looking out, although both of these methods are useful, but I am on the inside looking around and in-between.

In an analysis of a picture or an individual or a school or social conditions or what not, if we wish to be fair, to be absolutely just, to be dispassionate and scientific, to really and truly discover the truth, we must seek the faults and errors as well as the advantages and truths, the bad as well as the good, the under-side as well as the upper-side. Then only can we make allowances for the failings and truly appreciate the strong points. Our love for anything must not make us blind to the defects. Our criticism, though just, be it but tempered with goodness and with kindness will not lead us astray but rather will it give us the only proper and ideal attitudes and viewpoints.

An appreciation of this important truth should not, however, check us from criticizing where criticism is necessary and of opposing that which is not right. We sympathize with the criminal, but we cannot permit him to believe that his conduct is right and just. We feel for the chronic inebriate, the chronically insane, the sexual pervert and others, but we must protect the individual, society and the race whenever and wherever necessary. We understand the motive which leads to the engendering of animosities and hates, of narrow-mindedness and bigotry, of oppression and injustice, of murder and war—but we must condemn and endeavor to overcome, prevent and eliminate such methods of reaction.

For this reason all criticism of the Freudian theories and conclusions, if given honestly and fairly, should be wholesomely welcome. It is with this spirit and with these ideas in mind that the remarks contained in this paper are offered.

The writer has followed Freudian literature fairly closely for more than four years. It has, in a way, fascinated and amused him. He was early convinced that there was much truth in Freudism, but try as much as he could, be as impartial and as un-

prejudiced as he could, he could never permit his better judgment to agree with the Freudians in certain very important theoretical and practical considerations. He always felt that he could go a certain distance with them and that then he must part company with them, because he could not accept as true that which they asserted had been positively proven to be true. He felt certain, from the very beginning, that there was something wrong somewhere. What it was he could not exactly say. He had a general feeling of disbelief, distrust, illusionment—but he could not place his finger on the key of the situation and explain just what was wrong with Freudism.

Of several things, however, he felt quite certain. He knew that man, including himself, was not constituted in the way which the Freudian school believed. He could see that the Freudians were building up a system of their own, and this, not in a truly unbiased, impartial and scientific manner. But he was early convinced that they had come to certain conclusions as a result of their analyses of psychoneuroses, dreams and other mental states; and that they were now doing their utmost to support these conclusions, to bring forward more and more proof of the correctness of their views, and to further develop their system. In endeavoring to attain this end, having started out with certain definite, preconceived views and dogmas, they made every attempt to force their clinical material, their analyses and interpretations in line with their general ideas, disregarding, in the meantime, all other paths of approach and all other methods of analysis and interpretation of psychoneuroses, of dreams and of other normal and abnormal mental states. There is no doubt in my own mind that as a result of continued persistence in this tendency there have arisen certain excesses of the Freudian school. Intent upon proof of their theories, they have made the serious mistake of fitting fact to theory and not theory to fact. As a result of this we find that in too many, if not most, of their analyses and interpretations they have indulged in very ingenious, fantastic, imaginative, improbable and too frequently impossible and even at times absurd explanations. The writer has continually regretted this tendency on the part of Freudians. I believe that they themselves have probably or rather undoubtedly recognized the existence of undiscovered deficiencies in their system and theories. That Jung was keenly

aware of this is proven by the fact that Jung finally found himself compelled to come forward with a modification of the Freudian theories. All Freudians have surely appreciated that there must be some valid cause, other than distaste for the sexuality so rampant in Freudism, for the opposition of many, for the indifference of others for the disappointment of still others with respect to Freudism as it has been developed and as it stands to-day.

True, every great reform, every new thought, every worthwhile discovery must expect to meet with the same reception. But indifference, disappointment and opposition are not without cause and should not be in vain. There must be something wrong somewhere. Either the new order of things or the new discovery is imperfect and defective in one or more respects, or its method of application and the manner in which it is used is faulty. The history of education, progress and civilization has proven that, in due time, the source of the trouble is finally located and the condition remedied. We will find the following to be the case in very many instances before the final acceptance of new great theories: A great theory is discovered and given to the world. Certain flaws or defects are detected. Sometimes the entire theory is discarded, neglected or discredited because some of the minor or accessory theories are not proven or are disproven. But, eventually, what occurs? The theory is modified or corrected in certain respects to conform to the newer findings. And what were previously considered incompatible findings are found to be supplementary or, at least, harmonizable one with the other. This harmonization and compatibility have been accomplished by the rejection of the faulty portions of the original theory, the substitution therefore of the newer findings or beliefs, and hence follows a revision or modification of the original idea. Frequently the basic principles of the first system are sustained while the minor, secondary or accessory theories have been discarded, modified or replaced. This, indeed, is the progress of science. Instances of it are numerous. In the field of biology we find abundant illustration of this general truth. Darwin's theory of natural selection has been modified, Lamarck's theory of the inheritance of acquired traits is now generally discredited, Weismann's theory of the continuity of the germ plasma has been accepted, the effects of racial poisons on the germ cells are appreciated, the results of

isolation, inbreeding and mutations are explained by the Mendelian theory, and so on.

To advance we must be willing to give up old disproven beliefs and accept the newer things, the newer advances. To change is no admission of defeat. When in the right direction and when based on sound proof and solid foundation it is rather an indication of progress. He who forever remains fixed in his ideas, who refuses to accept the new and, clinging tenaciously to his old tenets and set beliefs, persistently declines to change and to advance in the path of progress and of civilization, fast falls behind the times and is soon forever lost in the never-ceasing rush to get on and on. In the struggle for life, in our efforts to adapt ourselves to our environment and to meet the difficulties which present themselves and to deal openly with the situation or conflict, we know only too well that we must calmly and resolutely take stock. We must carefully and logically go over the situation at hand, reason regarding it, properly weigh the facts and the situation, and, after having discovered the difficulty and found out what was wrong with the course of events, we solve the problem by adjusting ourselves to the new circumstances which present themselves to us or by modifying the external conditions or both. In this way only can we continue to survive at a high level of efficiency and to lead a useful and successful life.

The Freudians themselves have done much to teach us this lesson and to impress it upon us more strongly. And since Freudism has met with such opposition, it behooves the adherents of the Freudian school to view the situation as from a mountain-top, to remove themselves temporarily from the common herd and to survey the field dispassionately, impartially and honestly.

I will repeat again that there is something wrong somewhere with Freudism. We may have to lop off some portions of the theory here and substitute others there. If this must be done, and every impartial critic will, I believe, agree to this, then I can only say that the sooner this is done the better will it be for Freudism itself, for abnormal psychology, for normal psychology, for mental science in general, and, last but by no means least, for our patients.

Freud and his school have certainly given us many worthy

contributions. Among the most important of these may be mentioned the following:

(1) They have given us a needed stimulus for a more humanistic psychology. Although the Freudians have no doubt been too sweeping in their conclusions and declarations and have been carried away on a wave of enthusiasm, it was what we should have but naturally expected from a certain proportion of the enthusiasts, because the psychology of Freud opened up for all of us, especially for students of abnormal psychology, a new and wide field of study, very fascinating, with much opportunity for speculation and individual interpretation. Among the greatest contributions of the Freudian school we must appreciate that Freud has made popular a new psychology, a humanistic, living psychology, which unearths for us the structure, constitution and mechanisms of the mind of man, based on his feelings, his yearnings, his cravings, his anticipations, his successes, his failures, his realizations. Freudian mental mechanisms must be understood to be appreciated. The mechanisms of repression, of sublimation, of projection, of condensation, etc., are here very illuminating. The mechanism of compensation by transference and substitution in one or more of many ways is most necessary for an understanding of the working of man's mind, normal or abnormal. The basic principles of determinism and wish-fulfilment, frequently symbolic in expression, are inestimably, valuable contributions. The importance of these mental mechanisms cannot be too highly appreciated.

(2) The psychosexual development of man has been earnestly studied. The Freudians have not only endeavored to show us the various complicated mental processes but have also delved into the content of the various psychic trends and processes. They accumulated evidence which led them to lay more and more stress on the sexual element. It is here that they have met their greatest opposition and adverse criticism—and, in my opinion, justly so. In spite of continued opposition, criticism and indifference, they have gone ahead unravelling, in their own way, the sexual lives of their patients, and explaining the various psychic phenomena on this basis. Beginning with hysteria, the field has gradually broadened to include the psychoneuroses in general, some of the psychoses (paranoia and dementia præcox—which latter psycho-

sis, however, Jung now agrees cannot be explained on a purely sexual etiology) and the various neurotic states. The infantile and childhood sexuality has been elaborated, and following upon this the normal adult sexual life and the sexual aberrations have been explained. They have further explained and defined with great definiteness, at least to their own satisfaction, the rôle of sexuality in the production of the somatic and psychic symptoms in abnormal psychologic conditions, and this was yet further extended to explain racial psychology as illustrated in the formation of myths, fairy-tales and folk-lore. Religion, literature and art have been attacked from the standpoint of the sex motive. Other mental states, such as dreams, day-dreaming, castle-and-air building, reveries, hypnagogic states and states of abstraction, slips of the tongue and pen, hypnotism and a host of other normal and abnormal mental states, of protean nature, have been brought under the rubric of the Freudian mechanisms and theories, and a decided attempt has been made to point out their sexual content and to indicate the rôle of sexuality in their evolution and production. Character formation has likewise been studied from this same standpoint. And still the work goes on.

In all this work, as mentioned above, the Freudians have gone into certain uncalled-for excesses and extravagances, especially with reference to the sexual content and sexual implications of the various mental states. Indeed, I believe I am not exaggerating the true state of affairs when I assert that much of man's conduct, normal and abnormal, sleeping and waking, conscious and unconscious, physical and mental, has been scrutinized from the sexual standpoint.

The errors, however, which have necessarily crept into their work as a result of this narrow and false conception of the significance of man's conduct, should not, as a result of an over-reaction in the opposite direction, make us blind to the valuable contributions which have been given to us by the Freudian school. They have endeavored to trace the sexual evolution and sexual development of man—and we should give careful consideration to all such efforts.

(3) Still more specifically, Freud has done much to explain the sexual aberrations.

(4) Their contributions to normal and abnormal psychology, apart from their sexual theories, have been very numerous, extensive and penetrating.

(5) They have given us a broader standpoint in mental analysis and psychotherapy.

(6) They have given us an inspiration for and a new method of psychoanalysis.

(7) If the work of the Freudian school has done anything for which it deserves recognition, we must give one of the very first places to that tendency which is here mentioned last, for the sake of impressing it upon the reader the more deeply. I refer to the modern tendency toward analysis, rather than mere description, in psychopathology and psychiatry. I do not mean to infer here that description is not an essential, a *sine qua non*, but I would insist that the present tendency so marked everywhere, of not resting content with description alone but of laboriously tracing the genesis, evolution and end-result of the psychic trend or psychic picture which has been presented to us—this tendency toward analysis has come to be a part of psychopathology and psychiatry since the advent and spread of the Freudian movement.

We note to-day throughout medical and psychological circles quite a definite opposition to Freudism as it is being expounded by the foremost supporters of the Freudian school. In spite of the numerous contributions of the Freudian school, Freudism has been very slow in gaining new adherents and in increasing the ranks of those who believe in and follow its teachings. This general opposition has been present from the very beginning. Why are the principles of Freudism not more generally accepted? There are many reasons for the disbelief and antagonism which are so prevalent with respect to the Freudian teachings.

The opponents of the Freudian school may be grouped into a number of different classes. Some there are who do not know anything about Freudism, are not interested in it, have no opinion in the matter at all, and hence can lend no aid to Freudian beliefs; yet, by their inactivity and their willy-nilly attitude, they really give passive opposition to its principles. Others there are who are opposed to Freudism because it is something new. They refuse to accept the newer things. Let the new idea, new method or what not be what it may, they are opposed to it. They are the

moss-backs, the regulars, the stand-patters. They do not like a change. To them things are good enough as they are; yes, they feel that things are all for the best in this best of all possible worlds. Why change, they ask, when things are pretty safe now and we are getting along pretty well? The third class includes those who have studied Freudism but are still skeptical and unconvinced. A fourth group comprises those who have studied Freudism, found it wanting and have given it up. Many of these have investigated the subject at hand, have found it faulty in more than one respect, and, having followed the trail to a certain point, have turned about and discarded the whole theory and practice of the Freudian school because of certain failings. They are comparable to those others who indict a nation for the faults of some of its citizens, who are prejudiced against a whole race because of certain undesirable traits in some or all of its members, who give up everything for some one thing, who throw away the good and the bad. Another class includes those who, because of certain ingrained beliefs and perhaps even blind faiths and prejudices, not only refuse to accept new ideas opposed to those they formerly held, but, furthermore, will not hear of them, read about them or investigate them but nevertheless are whole-heartedly opposed to them; especially when these new ideas strike at the roots of their beliefs and convictions are they vehement in their denunciation and opposition. It is they who, through a sense of false prudery and a distaste for anything which digs deeply into sexuality, consider the sex question in all its aspects to be nasty, filthy, unclean, immoral and degrading. Consequently they are at war with the Freudian school because of the great stress laid upon the sexual element by all Freudians. In a different group come those who, finding certain mistakes and defects, still recognize the truths and advantages, and endeavor to modify the idea or method in so far as they can.

On the other hand, amongst many of the adherents of Freudism, we find men who almost uncritically accept all of the new or strange ideas which may be promulgated by members of the school, and even go the originator one or two better by running into extravagances and excesses. They have become extremists, over-enthusiasts, almost frenzied and fanatical in their convictions. They are truly ultra-Freudian.

Most of those who support Freudism and all that it stands for have given the subject much attention and have devoted considerable time and energy in study, thinking, writing and practicing Freudian principles. They have certainly shown themselves to be ingenious, resourceful thinkers and unceasing workers.

However, throughout their work, as has been mentioned before, sexuality is persistently and preëminently talked about and harped upon, so that as a consequence the sex element has indeed been made the dominant note of Freudism, and the importance of sexuality in normal and abnormal human activities has been tremendously and almost unbelievably magnified. Truly, if one reads all that the leaders of the Freudian movement say, one must conclude that sexuality and sexualty alone is the center and the periphery and everything else in the universe.

Those of you who have read Galton's "Essays on Eugenics" will recall his wise caution to his fellow-workers in the eugenic movement. He told them not to be too rash, too enthusiastic, too premature in their judgment and conclusions. He asked them not to make baseless and unsupported statements and groundless and unproved claims since, by those very methods, in the course of time, they would bring discredit upon the fair name of the embryonic science of eugenics. And this same caution should have been heeded by the followers of Freud. It is because they have woefully and shamefully neglected this very wise caution and sound advice that they have raised such a storm of opposition and have brought so much discredit upon the Freudian school and upon psychoanalysis. Almost all of them have been too radical, too dogmatic, too unreasonable, too previous in their recommendations, too sweeping in their declarations, too easily carried away by their enthusiasm and their feelings. Such methods can but lead to certain disaster and failure. It is because this rule has been disregarded and so many of the Freudians have done and said just those things which they should not have done and said, that we find so much opposition to the acceptance of Freudian principles, so much misunderstanding of many of their really worth-while beliefs, so much disinterestedness in their writings, so much skepticism with regard to and so much suspicion of everything that sounds Freudian. And for this same reason so many of their statements have been unconvincing, far-fetched and the immature products of uncritical imagination and speculation.

It is not my purpose here to enter into a critical exposition of the various Freudian theories. I have elsewhere¹ offered some brief critical remarks on the theory and practice of Freudian psychoanalysis. I shall not repeat them in this paper. But I wish to make a few pertinent remarks anent the general tendencies of the Freudian school which require correction and in which modification is essential for future advance and for dissemination of the psychoanalytic standpoint, as well as in the interest of truth and of scientific psychology. I shall not discuss these points but shall content myself with a mere enumeration of the following:

1. I must criticize their failure to properly define and limit their terms or the lack of formulation in the expression of their ideas. I may refer, for example, for specific illustrations, to their use of the terms *ensor*, *unconscious*, *wish*, *sexual*, and others.

2. We must note their assumption of an individualistic, psychological conception of man and of the universe, while the truly biological, or at least the psychobiological viewpoint receives but scant, if any, attention.

3. They have further adopted a purely sexual viewpoint, of the universe as well as of man, instead of giving impartial consideration to all of our instincts, especially to the primitive and powerful instinct of self-preservation. Although I have already devoted some space to a brief reference to this tendency or defect, I feel impelled, at this time, to give this matter a little further attention. The Freudians have developed the idea that man's sexual impulse is made up of certain components or trends. This is seen in their conception of our polymorphous perverse sexual, bisexual (better called ambisexual) and incestuous tendencies. They have adhered to their theories and have unceasingly followed up their trail. With increasing resistance and indifference on the part of others, they have been more persistent in their own ideas and have endeavored so much the more vigorously to bring forth proof of them. And in their attempts at proof of these ideas, in their difficulty of bringing all psychic phenomena within the confines of their theories, they have not only neglected other facts or theories which may have been helpful and applicable in certain instances in which their own theories were not at all or

¹ On "The Analysis and Interpretation of Dreams Based on Various Motives and on the Theory of Psychoanalysis—Reply to Dr. James J. Putnam, etc.," *Journal of Abnormal Psychology*, June–September, 1914.

only partially applicable, but they have also been compelled to use Freudian mechanisms to prove that the content of the various psychic states was always dependent upon sexuality, so that, as a natural consequence, the mental mechanisms of substitution, condensation, symbolism, or what not have been used as explanations in support of sexuality in cases where the sexual element really played little or no rôle. Thus many of the analyses of Freudians, though very fascinating and ingenious, have been too unsupported, too far-fetched, too improbable, and frequently too impossible, and not infrequently actually absurd. They have argued and have proven too many of their cases by analogy, although we know very well that, as others have so aptly expressed it, analogy does not necessarily prove anything; it merely illustrates.

Conclusions have been drawn—nobody has proven them, nor have many come forward to take up the cudgels to disprove them.

It is this sexual element in Freudism as it stands to-day that has been the root of most of the trouble.

The writer will say, for his part, that he does not object to reading and discussing sexuality in any of its phases. He understands and believes in the essential truth of the polymorphous perverse sexual predisposition or rather *possibility* of man as shown most clearly in the developing child. The history of human marriage relationships and the development of our family and social life, with our present-day ethical and moral restrictions and inhibitions in all civilized societies point quite clearly to the primitive and original sex tendencies and possibilities and sex relationships of the male and female members of the family. The reason for these marriage restrictions are, of course, plain to us all—they are for the social welfare, and go hand in hand with progress, development civilization and morality. Any fair-minded person should not object to learning the full facts concerning his origin, his evolution, his general make-up and his primitive tendencies or possibilities—whether it be in the sexual or any other sphere of man's activities. And it may be said that many cases presented by Freudians have given much proof of the truth of their ideas with respect to man's general sexual make-up, tendencies and possibilities. But where they have erred very seriously has been in this respect. They have used this incestuous, bisexual, and poly-

morphous perverse sexual predisposition, or better, possibility of man as the sole and complete explanation of certain mental states and human relationships which were not at all or only partially dependent upon them. In this way arose the almost unpardonable excesses of the Freudian school.

Although the writer appreciates the tremendous power and far-reaching influence of the sex motive in man, nevertheless he must differ decidedly from those Freudians who seem to insist that sexuality is the be-all and the end-all of existence. It is not at the root, it is not at the source of origin and the cause of development of all of man's mental tendencies and activities. Nor is it at the bottom of all psychopathologic states. As I have shown elsewhere,² sexuality, even in the Freudian sense, can never explain all or most dreams. And, it may be said in parenthesis, not all the dreams analyzed by Freudians on the basis of sexuality have really depended upon the sex motive; so that, in these instances, their interpretations have been misleading, and at times real fabrications. Substitution and symbolism have been used to the extreme in the attempt to fit fact to theory, to explain all dreams in accordance with their preconceived notions. This has been true not only in their analyses of dreams but also in their analyses of neuroses and psychoneuroses and in all other fields of normal and abnormal psychology into which the Freudians have penetrated. I could cite typical and abundant instances of the most extravagant assertions and unfounded and fantastic analyses of this sort. But I think that this is unnecessary. For personal conviction of the validity of my statements I can do no better than advise you personally to investigate the literature of the Freudian school.

4. Their theories of psychical determinism and over-determinism have been carried beyond bounds and have been given too literal and too technical an application.

5. The rôle of the infantile and early childhood tendencies and experiences has been over-emphasized.

6. Most to be criticized is their ever-broadening conception of sexuality and its application. As has been mentioned heretofore, in addition to ordinary heterosexual relationships, they have called attention to polymorphous perverse sexual, ambisexual and incestuous tendencies, physical or psychical, conscious or uncon-

² *Loc. cit.*

scious. In the case of paranoia, however, they have gone even further and have referred to self-love as sexual and called this the narcissistic aspect of the sexual impulse. Further, their conception of sexual has been so broad that it has been given a connotation which would include as sexual the slightest and most distant and indirect physical, mental and moral reverberations of the relations between the sexes, and is much wider than the conception which is usually accorded by us to the word *love*, viewed from a sexual standpoint. In fact, sexual has been made synonymous with the word *love*, used in an unqualified sense, whether sexual or not. Nay more, all bodily and mental feeling, whether conscious or unconscious, however slight in degree or brief in duration, all tendencies and aspirations, all efforts at self-expression, all human conduct, all human instincts, all human energy, in fact the vital energy of the universe has been given a sexual setting, and has been included within the purview of the word *libido*, the latter being looked at in a sexual light. It is but natural that very serious complications should arise from such a new, wide and all-inclusive conception of man's sexual impulse.³

7. Their theory of psychical repression and their insistence on the significance of amnesia and of resistance to association of ideas have been carried far beyond reasonable grounds; so much so that they have been made to apply almost universally to thoughts and tendencies not clearly conscious.

8. Symbolism, almost always based on sexuality, has likewise been carried to the extreme.

9. A clear separation between analysis and interpretation, and between the interpretation of the patient and that of the physician has not been made.

10. A loose method of reasoning and of proof by analogy, of jumping to conclusions and of making broad generalizations and dogmatic, unproved assertions has been adopted.

11. This has been based on their psychology, which is defective in several notable respects, as I have tried to point out elsewhere.⁴

12. The result of these tendencies is evidenced in the development of a new school of thought, which has been called Freudism

³ Jung has now discarded this sexual conception of libido or the vital energy.

⁴ *Loc. cit.*

or Freudianism. Whether or not you will agree to go so far as to call it a cult, a sect, a creed, or what not, I think most of the defenders and critics of the movement will agree to call it a school, with set dogmas and specific standpoints. All cases for psychoanalysis are judged in this light, and for this reason each new case is not analyzed individually, impartially, and free from prejudice borne of other cases of the same or of an allied nature.

We have just considered the most glaring defects in Freudism. However, in spite of the numerous and serious errors of omission and commission noted heretofore, we must certainly ungrudgingly approve of the following tendencies which stand out clearly in all their work:

- (1) The analytic tendency.
- (2) The dynamic viewpoint.
- (3) Most of the mental mechanisms.
- (4) The inclusion of the sexual instinct in their analytic efforts.
- (5) The desire to bring system and order into mental science where comparative confusion and chaos existed before.

It must, nevertheless, be apparent to all that the Freudian school must take a broader standpoint than has been their wont up to date. And this must not be one limited by their own psychology or by any other psychology, but should be founded broadly on the biological or psychobiological make-up of man, with due consideration for all of man's instincts, especially the two fundamental instincts of self-preservation and race-preservation, as well as the various other instincts built up on them. This seems to be absolutely essential.

So broad should be the viewpoint that the question presents itself to me whether the term *psychoanalysis* is really broad enough, and whether another more comprehensive and more all-inclusive term, such as *bioanalysis* or *psychobioanalysis* should not be substituted for it, especially if we would include the analysis of the somatic symptoms of the psychoneuroses, psychoses and other psychic states, as well as the multiform conduct of man at every stage of evolution and development.

Although this paper is not intended to take up critically any of the Freudian standpoints or theories, nevertheless I feel that this point needs greater emphasis than can be given to it by a mere passing remark calling attention to this aspect of the problem, as

referred to in the above sentence. In their analyses and interpretations of the genesis of the somatic symptoms of hysteria and of other psychoneuroses the Freudians have endeavored to explain the physical symptoms and signs on an individualistic, psychological basis (and this, too, in its sexual relations). It has been contended that the somatic symptoms have a definite individual psychological significance and are more or less definite symbols of the sexual activity of the patient. I believe that it is in this respect that the members of the Freudian school have erred very seriously. In this connection I must refer to the unsupported conclusions of Clarke,⁵ of New York City, in his recent series of papers on tics and ticquers. Clarke, having accepted the conclusions of the Freudian school *en masse*, was naturally led to the views which he expresses in his three papers on tics. An extension of this theory would bring all acquired habit movements under this same heading. And if we include inherited, instinctive habit movements or tendencies as well as acquired habit movements and tics, we see at once how practically all physical activities, normal or abnormal, must be conceived of in the same way. Now, as a matter of fact, I believe that the somatic symptoms of hysteria, of dementia præcox, of tics and habit movements are not primarily individualistic, psychologic expressions but on the other hand are merely the physical or somatic accompaniments of a biological reaction which has both psychical and physical relations. Our biological relations are probably always psychophysical, although in many cases either the psychical or the physical reaction may appear in the foreground, dominate the picture and so seem to be the exclusive method of reaction. Our condition in sleep is our standard in this respect. There we find our somatic symptoms (anesthesia, etc.) in conjunction with our psychic aspect. This applies to all similar states of mental regression or dissociation—abstraction, the varying degrees of hypnosis, hysteria, dementia præcox, tics and the like. These somatic symptoms are not fundamentally psychologically significant in the sense in which the Freudian school would have us believe (as in the theory of con-

⁵ His three papers, which appeared in the *Medical Record*, New York, in the issues of February 7 and 28, and March 28, 1914, are entitled: (1) "Some Observations Upon the Etiology of Mental Torticollis"; (2) "A Further Study Upon Mental Torticollis as a Psychoneurosis"; and (3) "Remarks Upon Mental Infantilism in the Tic Neurosis."

version to explain the somatic symptoms and signs of hysteria) but they can be fully explained only, or at least in the great majority of cases, biologically. In other words they are but methods of reaction common to all people, and are primarily dependent not upon psychological facts but upon the organic constitution of the nervous system with its biological and physiological method of reaction, as determined by its evolutionary life history.⁶ Comparative psychology and biology is of infinite aid to us here. This field has been indeed neglected by the Freudian school. Tics and many of the somatic symptoms to be found in the psychoneuroses and psychoses may be found among animals. And the ultimate explanation for the occurrence of these sensorimotor phenomena is, fundamentally, the same for the animals below us as it is for human beings. It is not my intention to develop this subject in this place since a comprehensive consideration of the somatic phenomena of the sort to which I have here referred would call for separate and lengthy discussion. But the point I wish to bring home is this: A study of the sensorimotor reactions cannot be confined to their possible psychic implications but must be on a broad psycho-physical basis. The study of the conduct of man and of the animals below him cannot be limited to the psychic sphere but must include the physical aspect. This is the true biological and evolutionary standpoint. This is what we mean by a real study of life and human conduct in its various phases and ramifications. And a real study of life, of the genesis and evolution and development of the various expressions of life in its physical, physiological and psychological bearings, may perhaps demand a broader name than *psychoanalysis*.

Bioanalysis suggests itself, but to many it may seem to be too broad a term, since, in the broad sense, it would include biochemical reactions and similar processes, and, furthermore, it would not lay sufficient stress on the psychic aspect of conduct. *Psycho-bioanalysis* would be broad enough and no valid objection to its use could be urged except its length and complexity. *Praxiology*, the term suggested by Mercier⁷ for the science or study of con-

⁶ Since writing this paper the writer has read G. Stanley Hall's excellent paper "A Synthetic Genetic Study of Fear" in the *American Journal of Psychology*, April, 1914, Vol. XXV, pp. 149-200, and succeeding numbers of the *American Journal of Psychology*. Dr. Hall views the somatic manifestations from the evolutionary, phylogenetic standpoint.

⁷ "Conduct and Its Disorders, Biologically Considered," London, 1911.

duct, does not sufficiently bring to our minds the vitalistic and dynamic as opposed to the purely mechanistic and static standpoint. To return to the term *psychoanalysis*, we may agree that the term *psyche* is used synonymously with *mind*. Now, what are we to include under psychic or mental processes? Is sentiency or awareness or choice or memory or affectivity to be chosen as the simplest primeval psychic element?⁸ If the psyche be conceived of from the standpoint of the vitalistic doctrine, so that all vital phenomena are psychic; if we view it in the biological sense, so that the mind or the psyche is used as the collective name for the functions of the sensorium in men and animals, thus including under psychic functions all the activities of the nervous system and all functions of like nature existing in organisms without special nerve fibers or nerve cells—that is, to include all phenomena of irritability, however primeval or simple—so that, in fact, affectivity, as represented in the simplest pleasure-pain state, becomes the simplest primeval psychic element—if, I say, the mind or psyche be viewed in this light, the term *psychoanalysis* may well be retained and can be used to apply to the analysis of the vital activities of animals and even plants. Unless *psychoanalysis* be used in this broad sense, it would not, it seems to me, be a satisfactory term to use to include within its compass the analysis of automatic processes, activities or reactions, and of the somatic manifestations of all psychic states.

Let us ever remember that the Freudian movement has had a good effect in arousing the interest of physicians generally in the problems of psychopathology (where, before, it was very difficult to attract an interested or appreciative audience), in giving us a more firmly fixed psychoanalytic tendency, a clearer dynamic standpoint and certain valuable mental mechanisms. May the movement live on. And may a broader, more sane, more impartial and more scientific application of the movement be put into working. In this direction I believe it is appreciated by the majority of the workers in this field that we need the aid of specialists in the various allied sciences of biology, anthropology, zoölogy, pedagogy, philology, criminology, etc. With their co-operation, with the natural correlation and checking up of results, analyses and interpretations and conclusions will surely mean

⁸ G. Stanley Hall, *loc. cit.*, pp. 158 and 159.

much more dependable and accurate findings in the diverse fields of man's physical and mental activities.

The next step in the right direction should be the analytic study, along evolutionary and developmental lines, of the instincts, the mental and normal qualities, tendencies and general make-up of man. The study of the conduct and reactions of children, of savage and primitive races and of the higher animals should be a stepping stone in this onward march.

Permit me at this point to indicate the quite uniformly widespread misconception of the connotation of the term psychoanalysis. It is true that Freud first introduced this term, and because of the fact that he had developed a special method or technique of psychoanalysis (so-called free association, which was subsequently supplemented by the word association method as elaborated by Jung) it came to pass that the use of this term has been more or less, and by the Freudians and many others it has been entirely, restricted to the method of psychoanalysis as practiced by the Freudian school. Now, it is really immaterial just what particular method is employed so long as it be sound, rational and harmless, and so long as the results obtained are accurate, reliable and according to fact. It does not really matter, in our search for scientific truth, whether the final results have been obtained by word association, free association, hypnotism, or ordinary conversation. It is not my purpose to discuss the soundness or the value or the practical advantages of the various methods of attacking the problem. But we do know that the Freudian method, although not at fault *per se*, has been inextricably bound up with the specific Freudian attitude or standpoint, based on their psychology, and that psychoanalysis has also come to mean, to many, mental analysis according to the Freudian psychology, with its several defects and its erroneous conclusions of a theoretical and practical nature. Now, as a matter of fact, the term *psychoanalysis* is synonymous with *mental analysis* or any of its coëquals, and when used in an unqualified way should not have the special connotation that is now generally accorded to it. If we wish to refer specifically to the Freudian school of psychoanalysis we should limit the term by speaking of Freudian psychoanalysis or Freudian analysis. This, it seems to me, is but just. The Freudian school has no monopoly on the word *psycho-*

analysis. As I have mentioned above, *psychoanalysis* should be used in its broadest sense if we would refer broadly to human conduct, physical or psychical.

In previous papers I have proven, at least to my own satisfaction, that Freud's theory of dreams is faulty in several notable respects;⁹ I have tried to point out some of the more patent errors in the Freudian psychology;¹⁰ and I have also endeavored to indicate the wider meanings of many of the sweeping, practical conclusions in neurotic, psychoneurotic and psychotic conditions.¹¹

In conclusion I should like to quote, at some length, from my concluding remarks in a previous paper:¹²

"Despite the praiseworthiness of their motives in whatever work they (the Freudians) have undertaken, it is noteworthy that Freud and his followers have overshot the mark. Their most serious error has been that they have attached too great importance to the sexual element in all their cases. Psychoanalysis has, with the Freudians, unfortunately been side-tracked. This side-tracking has been in the direction of sexual analysis. So one-sided has been the work of the Freudians in this respect that Freudian analyses are nothing more nor less than sexual analyses.

"Man's mental life is rooted in instincts. But the sexual instinct, although very powerful and insistent in its demands for expression and gratification, is not the only instinct of man. . . . Our normal development and the mental disturbances to which we are subject are centered not only about our sexual instinct as a pivot but include within their scope all the other instincts, particularly the broadening aspect of the instinct of self-preservation. In the side-tracking of their work the Freudians have apparently entirely neglected all instincts other than the sexual

⁹ "A Contribution to the Analysis and Interpretation of Dreams Based on the Motive of Self-preservation," *American Journal of Insanity*, July, 1914; "Analysis and Interpretation of Dreams Based on Various Motives," *Journal of Abnormal Psychology*, June-July, 1913; "Interpretation of Dreams Based on Various Motives," *International Clinics*, December, 1913; "Some Remarks on the Meaning of Dreams," *Medical Record*, January 31, 1914.

¹⁰ *Loc. cit.*

¹¹ Review of Conclusions Drawn From the Freudian School. *New York Medical Journal*, Nov. 8, 1913.

¹² *Loc. cit.*

instinct. As a consequence we find their conclusions are one-sided, biased, partial and hence much in error. . . .

"Freudism, as it stands today, must undergo wholesale modification, especially with respect to the conceptions of rigorous psychical determinism, psychical repression, sexuality and symbolism. . . . It must be clearly understood, however, that psychology and psychoanalysis must be differentiated from sexology and sexual analysis. Sexual analysis may well form a part of future psychoanalytic work, but not all psychoanalysis will be frank sexual analysis and nothing more. Let man be looked upon as the human being that he is. And when psychoanalysis is approached from this standpoint and not from a purely sexual basis, then we shall have a firmer, truer, better, more human psychology and a psychoanalysis which will be characterized by breadth of scope, by fairmindedness, guided by a real, scientific, unbiased search for truth."

In brief, let the Freudian school give up its purely individualistic, psycho-sexual conception of human conduct. Let them adopt a broader standpoint. Let them also take more notice of the work of others, such as Prince, whose recent book "The Unconscious"¹³ is to be highly commended for its sound standpoints and for the definition and delimitation of "the unconscious," which for the Freudian school, seems too often to have such a vague and mystical connotation.

Janet, too, has not received the appreciation and recognition which is justly due him. And then there are the workers in comparative psychology (such as McDougall) and in general psychology (such as G. Stanley Hall).

The newer, broader, truly genetic and analytic standpoint must include, in addition to the individualistic and narrower psychological view point, the racial and wider biological method of approach so that, with the aid of comparative and genetic psychology, the entire evolutionary (including the phylogenetic and ontogenetic) life or rather world history will come in for careful consideration.

¹³ New York, 1914.

TECHNIQUE OF PSYCHOANALYSIS

BY SMITH ELY JELLIFFE

(Continued from Vol. I, page 444)

The best preparation is a self analysis. This is difficult to obtain since so few physicians are willing to give up the time to acquire a technique. Continual self analysis is requisite during the course of analytic work. The analysis of a resistance always shows psychoanalytic scotomata on the part of the analyst. It is through the resolving of these unconscious blindspots of his own that the analyst is able to free his patient. The would-be analyst should work resolutely with his own dreams, if possible with the aid of some one versed in psychoanalysis. A few passing remarks on a corner or at a chance meeting are worse than useless. Self analysis is the ideal preparation.

THE BEGINNINGS

The first meeting with the patient is of great importance. One should observe every little sign, for many neurotics have "suffered much of many physicians" and are usually supersensitive and highly critical. Little occurrences should be carefully noted, sudden reddening, twitching of the fingers, tapping of the hand or foot, restlessness, looking about, gestures, dryness of the mouth, changes in expression, variations in pupils, perseverations, repetitions, circumstantiality in narration, apparently irrelevant and quick jumps from one subject to another, gaps, mispronunciations, retardations, and slowness in places. Note carefully, but avoid mentioning, small contradictions, also observe over-scrupulousness in details, attempts to be very precise and exact and all small things. They are of importance in psychoanalysis. Adler and Freud¹⁶ were the first to call attention to the fact that at times the very first sentence uttered by the patient contains the clue to their whole general situation. The analyst should also recall that he is under a close scrutiny as well and should hold himself as

¹⁶ *Bemerkungen u. e. Fall v. Zwangsneurosen, Jahrbuch, 1, p. 366.*

impassive as possible, yet be appreciative, anxious to learn and genuinely receptive.

The patient will usually tell why he or she has come and what the symptoms are. If patients come with parents, relatives, etc., it is wisest if possible to get the patient's story alone and first. At times this is not possible. Often it may be advisable to get the parent's story first, when one can say to the patient "You tell me your own story. I have heard what some one else thinks, but you are the sick person and your story is what I really wish to understand. I wish to learn from you at first hand." The first hour should be wisely used to gain as much confidence as possible.¹⁷ Such confidence is gained largely through the patient observing that the analyst is really listening and understanding. For patients who have had many physicians this is highly important.

The history of the development of the difficulty, as the patient sees it, is usually a much distorted product, yet it is entitled to first place in credence, and it is bad psychoanalysis to attempt to break down the patient's attitude towards the disorder and its causes in the opening as well as at any time during an analysis. For this as well as a number of reasons, the analyst should explain little or nothing, least of all attempt to do away with the symptoms by explaining them until the entire situation is grasped and the analyst has a fairly accurate knowledge of the disorder.

It is usually impossible to prevent the outpouring of all of the symptoms. This freedom of expression is encouraged by some analysts, discouraged by others. It is usually true that the symptoms are repeated over and over again and many patients have them all written down, in order that they may not forget them. A certain amount of this repetition should not be prevented; it not infrequently contains important variants, yet the analyst soon must tell the patient that such a repetition is often beside the question. It is frequently a ruse on the part of the unconscious to divert the attention away from the real difficulties. It is as if the physician's regard should be constantly directed to let us say, a pitting edema of the legs to the neglect of a leaky heart valve. It is like the reaction of the flushed partridge that rises many yards away from its nest.

¹⁷ Stekel, "Nervöse Angstzustände."

One may take the history systematically, guiding the patient along certain points, history of the family, etc., but it is preferable to say to the patient, "Tell me all about yourself, and I shall listen. If I am not quite clear as to what you mean I shall ask you in detail, but tell me everything that comes to your mind." Some patients are reticent, however, under such instructions, and may not tell anything. For such, a gradual drawing out is necessary. One may follow any scheme, but it is often a good one to go over more or less systematically the family history, first with reference to their diseases, then with reference to the patient's relations to his family, his parents, the brothers and sisters, their ages, etc. The early relations to teachers, nurses, governesses, tutors, etc., is of equal importance.

The family units must be firmly grasped by the analyst in all the small details, for out of these the family neurotic romance has been constructed by the patient.¹⁸ Herein will be found the early character lineaments which later on become the subject matter of the analysis.

It is not over advisable to take up the numerous details of the history of the patient chronologically since the emotional development is not arranged by years, yet major events which will serve as definite dates in the life history should be jotted down.

It is a striking fact that most neurotic disorders, using the term in its broad sense, have a fairly definite starting point. For the most part the patients are able to say just when the symptoms began. The exact hour or day must be noted. It is not accidental. "The trouble began exactly three months ago after the death of my mother," says one patient. Another recalls that her "fifteenth birthday was forgotten by her parents; she saw her physician on the *fifth* of the month; made an hysterical suicidal attempt on the *twenty-fifth*." Still another tells that she "had a bad cold, she had used up all of her handkerchiefs, when she used a piece of paper to wipe her nose. It was at this instant that she felt that her nose began to grow larger." Another felt that "he had a mission in life as he saw that the seat of the President's daughter in the theater, 109, corresponded to the birthday of his brother, the ninth of October" [x, 9].

¹⁸ Rank, "Myth of the Birth of the Hero," Nervous and Mental Disease Monograph Series, No. 18.

As one gathers these histories one finds similar precise details. Such should be gone over carefully, as they almost invariably have some very definite relationship to the symptomatology of the neurotic disorder. At times they flash the diagnostic signal and the chief unconscious complex difficulties.

Great care should be taken to have the patient explain in considerable detail every little incident of the onset of the difficulty. One will rarely find an adequate explanation in the usually highly rationalized account given by the patient, yet the correct dynamic situation is usually contained within it and will stand revealed later on in the course of the analysis. It is often by reason of a patient's persistent reiteration of a statement that one gets very important clues. Thus a patient suffering from an hysterical anxiety depression—termed a melancholia—during an hour's consultation repeated at least half a dozen times "how good her husband was, how true he was, and how much she loved him." It was not at all surprising to hear later of his very open use of almost enormous sums of money to keep up an extra marital establishment, ostensibly for his "out of town customers." That which a patient so frequently asseverates consciously often conceals a directly opposite unconscious motive.

A psychoanalytic history differs in many respects from an ordinary medical history. It is largely built around the patient's story. Some analysts have constructed elaborate questionnaires. These are often of a great deal of service. Thus Hoch and Amsden have published a highly elaborate "Guide to the Descriptive Study of the Personality With Special Reference to the Taking of Anamneses of Cases of Psychoses."¹⁹

The personal constitution is difficult to define and schemes of this nature are often very useful in indicating to the beginner what groups of facts are liable to prove of value. It is for the same reason that reference has already been made to the Binet-Simon tests as of value in excluding various forms of the feeble-minded as not being proper subjects for psychoanalysis. Inasmuch as in all analytic work great accent falls upon the affective life of the individual, the questionnaire of Hoch and Amsden is particularly useful since it devotes much attention to the affective reactions

¹⁹ *Review of Neurology and Psychiatry*, Vol. 11, 1913, p. 577. [Schulze, Edinburgh.]

of the individual. The questionnaire cannot be repeated here, only its general features are indicated. I. Traits relating essentially to the intelligence, the capacity for acquiring knowledge, the judgment, etc. II. Traits relating essentially to the output of energy. These factors of work and of play are of much value in the first survey of the patient, in sizing up his adaptability for analysis. III. Traits relating to the subject's estimate of himself. IV. Adaptability to the environment: (*a*) traits which on the abnormal side interfere in a general and striking way with environmental contacts; (*b*) traits which in a more specific, but in a less obvious way, interfere with contact with the environment; (*c*) traits which show to what extent the subject lays bare to others his real self; (*d*) traits which in normal proportions are useful, but which in exaggeration interfere with efficiency; (*e*) traits which show a tendency to active shaping of situations, or the reverse; (*f*) traits showing attitudes towards reality. V. Mood. VI. Instinctive demands, or those traits more or less closely related to the sexuality: (*a*) friendships; (*b*) attachment to members of the family; (*c*) attitude towards the sexes, general, specific and related thereto, as for instance idiosyncracies, or story telling, niceties, etc. VII. General Interests. VIII. Distinctly pathological traits.

A formal psychognostic appraisal such as this just outlined is of great value from a descriptive standpoint. It is almost imperative in cataloging and classifying human types, but a too strict application of it will usually defeat the purpose of a psychoanalysis. It is of descriptive not therapeutic value, and yet practically all of the material must be covered in a psychoanalytic history. But it should be reached by a much more casual and natural method.

It being assumed that the patient has had at least two visits during which a fairly complete history has been obtained, the next step is to determine whether the individual should be analyzed at all. A consideration of the types already spoken of should be made and if the patient is not to be analyzed, the situation should be so stated, if there is any occasion for it. The treatment of the patient will then go on on general lines as determined by the needs of the case. A neurologist or psychiatrist is not necessarily

only a psychoanalyst, any more than an internist is committed to the exclusive use of quinine for every ailment.

If it seems that the patient has the right qualifications, and has a disorder for which analysis is adapted, it is in general good technique to say that as you see the condition it seems advisable to begin a psychoanalytic procedure, *but* you would prefer to see the patient for a week or two weeks, from perhaps five to eight times, before you are willing to say exactly what is wrong, what can be done, what the program will be, and what it will cost. This preliminary program is highly advisable. In the first place, it may soon develop that the patient is not analyzable. He comes within one of the classes outlined in the previous chapter. He may not be serious about it, or possess the necessary intelligence. There may develop definite social reasons why one analyst should not do the work whereas another might. It may be that the necessary rapport cannot be set up. These patients must not be dangled along. One must analyze them or not. There are no half-way steps—unless one is open and frank about it and not call bumble-puppy an analysis. The critics of psychoanalysis are mostly recruited from this group of patients who coming a few times are usually told that they are not wanted. They say many evil things of the physician. Or it may develop that the patient is an incipient schizophrenic, or, utilizing Kraepelin's conception, a parapsychotic. Should the diagnosis of schizophrenia develop out of the preliminary treatment, and it often takes longer than two weeks to feel out a schizophrenic or an hysterical trend, it becomes a question of judgment whether to attempt an analysis. For myself, I have seen a great many early schizophrenics. It has been my custom to tell the parents or friends that I consider the illness very grave, and that it is as yet an open question whether psychoanalytic procedures will prove of any service. So much is known, however, that no other mode of approach has even offered any attempt at an understanding of what is going on in the patient's mind. The results are problematical. One will do all that one can do, accept the responsibility, but make no promise of curing the patient. One is in the same situation as an internist with a typhoid, or as a surgeon with a fairly diffuse carcinomatous process. Only the charlatan promises a cure under such circum-

stances. Special problems arising from special groups will be discussed later.

The preliminary work of treatment should begin as a real psychoanalysis, but the analyst will have said very little to the patient about the general scheme, or what he is attempting to do, beyond asking the patient to do most of the talking, and entering into the proper unfolding of the unconscious only as it comes up. It is frequently of service to get a dream or dreams which have been dreamed before coming for treatment and it is of much value in guiding one's self, to obtain the first dream that the patient has after starting treatment. No special stress should be laid upon these in the beginning, but they should be written down, and put aside for future reference.

A great many patients who are in need of psychoanalysis cannot afford it. It seems costly to the patient, while not particularly remunerative to the analyst, because of the great amount of time necessary. It is not only this however which makes it necessary to get the money question out of the way, but it is as Freud has well pointed out²⁰ that the money as a complex is as difficult to deal with as sexuality. It follows the same general trends and needs to be handled openly and frankly. The analyst asks concerning the patient's circumstances and makes his agreement. Inasmuch as one will see the patient four or five times a week, sometimes daily, excluding Sunday, many patients prefer to pay a monthly amount. This usually settles all questions, conscious or unconscious, as to the cost of such treatment.

It is highly undesirable to treat patients for nothing. Strong transferences are set up which interfere with the getting well of the patient.

Naturally the patient desires to know how long it will take. On this point one cannot be positive as so much depends on what develops in the treatment. One can in general say that patients who really need a psychoanalysis—who are not indulging in a luxury so to speak—need at least two to three months treatment. Most severe hysterics need from five to eight months, and patients with compulsion neuroses usually need more time. One can often

²⁰ "Weitere Ratschläge zur Technik der Psychoanalyse," *Int. Zeitschrift f. Psa.*, 1, 1913, p. 1. See p. 225 *PSYCHOANALYTIC REVIEW*, Vol. 1, No. 2.

aid a compulsion neurosis to such an extent that they are very much relieved after four or five months or even in a shorter time, but to cure them takes often a year, or more. Naturally there are some patients who cannot be cured.

Patients themselves will vary a great deal. At times they even continue to be sick longer than seems necessary, as will later be developed. This is a problem of a somewhat mismanaged transference. In general it is often helpful to work for a definite point. The goal is to be reached in a certain time.

It is by no means infrequent that the analyst will be expected to work marvels. All new movements in medicine have their "wonder periods" and patients who have been sick ten, fifteen, twenty years, have visited literally hundreds of physicians and spent all of their own and other people's means, expect to be made well by coming into an analyst's office. Psychoanalysis has resolved some very obstinate cases, but it is not yet in the miracle working category.

(To be continued)

CRITICAL DIGESTS

RELIGION AND SEX

AN ACCOUNT OF THE EROTOGENETIC THEORY OF RELIGION AS
FORMULATED BY THEODORE SCHROEDER

BY DR. J. S. VAN TESLAAR,

OF BOSTON

Ever since Descartes and Kant, and even earlier, it has been the custom of philosophers to give an account of the relations which their respective philosophical views and theories bear to the problem of religion. Within recent years the scientific study of religion has received considerable impetus and illumination through psychology. With the phenomenal development of psychological inquiry within the second half of the nineteenth century and its spread to every phase of mental life it is only natural that the facts and phenomena of religion should have not escaped the scientific interest of those trained to look upon such significant facts and phenomena from the broad standpoint of empirical psychology.

It must be mentioned, however, that whereas books abound bearing the term "psychological" on their title page, not everything published under this designation is really concerned with psychology. The term has become attractive and therefore, to a certain extent, fashionable. This is true, in no small measure, of books devoted to religious topics and carrying on their title page the claim "psychological." Frequently such books have as little in common with psychology proper as with astronomy. Their authors merely reproduce, not always with any show of originality, the hackneyed theological dogmas of their own particular religious circle or sect, and frequently betray an extreme absence of psychologic insight into the problems with which they attempt to deal, in spite of the pretentious titles with which they provide their books. Considerable of the literature that formerly appeared plainly as theological, is now displayed before the eyes

of students eager after scientific information under the more alluring designation of "psychological."

However, in the midst of this somewhat confusing medley of literature, it is possible to discern already the encouraging beginnings of a genuine psychology of religion. Considerable of the literature bearing on this important subject has appeared in the United States which, in some respects, still remains the leader among the countries interested in the psychological inquiry of religious problems.

The writer has devoted another contribution to a critical account of the present status and problems of religious psychology in the United States.¹ In the present paper it is proposed to outline the theory of the erotogenesis of religion as worked out by MR. THEODORE SCHROEDER, an American student of the problem, reserving for a later paper a critical disquisition of Mr. Schroeder's work.

Mr. Schroeder's interest in religious psychology was first aroused through his contact with Mormonism while a resident of the State of Utah. Mormonism had had its zealous defenders and equally zealous enemies. It had been held up to ridicule and scorn by the latter; it had been defended by word and sword by the former with a fanaticism equally blind. The time had arrived for some attempt at a dispassionate consideration of the religion of the Mormons.

A fairly exhaustive study of Mormon literature led Mr. Schroeder to the discovery that throughout the history of mormondom waves of religious awakening were generally synchronous with outbreaks of sexual passion upon a large scale, the whole amounting to a religio-sexual epidemic not unlike the dancing mania during the middle ages. Mr. Schroeder found also a "predominance of sexual reasons for most of the peculiarities of Mormon theology." Thus the religion of the Latter Day Saints, as the Mormons call themselves, and sexopathy, were found to be closely allied.

Thereupon Mr. Schroeder turned to the literature bearing on the development of other religious systems and sects. He found that other religions too, show a similar intimate association with

¹ *Vid.* Amer. Jour. of Relig. Psychology, 1914, No. 4.

the sexual emotions of mankind. The misrepresentation of an unidentified sex frenzy seemed to stand at the root of every form of religious "awakening." Thus the erotogenesis of religion suggested itself as an interesting scientific hypothesis.

In order to systematize further inquiry along this direction Mr. Schroeder published an essay in which he attempted to outline the methods of research available. The plan of study and research, as therein outlined, is as follows:

(1) The establishment of a working hypothesis on an inductive basis.

(2) The delineation of the field of inquiry by a tentative, but concise definition of the differential essence of religion, such as may be obtained through a strictly objective analysis of religious phenomena.

(3) The verification of the working hypothesis and of the criterion of "religiosity" obtained inductively through their analysis in the light of evolutionary philosophy and through the application, generally, of the deductive method of counter-checking scientific results.

(4) The application of additional checks to the erotogenetic interpretation of religion through the critical analysis of the facts and arguments which may be brought forth by those opposing such a theory of the origins of religion.

Mr. Schroeder has already contributed a number of studies in the furtherance of this vast scheme of investigation. It is apparent, however, that the papers thus far published by him are only the precursors of more important researches in this great field.

First as to the definition of religion. It is evident that before an attempt is made to obtain a clear view of the ultimate meaning of religion in psychologic terms, that is, in terms of mental functioning, some idea, definite though necessarily tentative, of the difference between the religious and the non-religious in the life of mankind is essential.

Mr. Schroeder attempts to define the essence of religion first by narrowing its boundaries through the elimination of what is very plainly non-essential to "religiosity," and then by generalizing the opinions and convictions of religionists as to its real essence. By relying thus upon the views of the religionists them-

selves Mr. Schroeder, whose attitude is avowedly that of an agnostic, provides a safe check which may counterbalance any tendencies to over- or under-statement on his part.

In his essay on the "Essence of Religion" he holds that doctrine and conduct, much as they have been upheld and built upon and written about by theologians, are in no true sense an essential part of religion. The ethical views of religious persons are no more characteristic than any common sense views such persons may hold about various matters pertaining to every-day life. The standpoint may be religious, but the ethical notions proper upheld by them may be shared for other than "religious" reasons by persons avowedly non-religious.

This is also true of the ceremonies, the hopes and the speculations of religious persons. "The religious persons," states Mr. Schroeder, "cannot be differentiated from the non-religious, by any conduct, credal statement, or attitude towards the outer world." All peculiarities of conduct and creed may be shared by non-religious persons also, an opinion supported by numerous religious leaders. REV. JONATHAN EDWARDS,¹ for instance, the Father of the great New England religious awakening, states that "no external manifestations and outward appearances whatsoever that are visible to the world, are infallible evidence of grace." While according to REV. DR. STODDARD,² "all visible signs are common to unconverted and converted men."

Belief in God is equally non-essential to religion. Buddhism is a standing proof of this. The religion of the Brahmin also cannot be said properly to leave room for any divinity in our sense. What we erroneously call his God, the Brahmin designates as "the higher self." His supposed notion of God, then, is a purely subjective concept, with the essential attributes of which our three dimensional God has little in common.

The Vedantist belief in a personal self and a higher, impersonal, cosmic *ens*, the two in their ultimate essence coalescing, is nearer the Brahmin concept; it has little in common with the religious concept of divinity characteristic of the western world.

Mr. Schroeder finds that, strictly speaking, Christian Science, too, permits of no belief in God as an objective reality, "and

¹ Religious Affections, p. 384.

² Appeal to the Learned, quot. by Edwards, op. cit.

without qualities of objective existence," he states, "there can be no literal use of the term 'God.'"

As in theosophy, the belief in God may be bolstered up by philosophic disquisitions regardless of religion. A number of religionists have appreciated this fact very clearly, among them REV. JONATHAN EDWARDS who states: "He who has doctrinal knowledge and speculation only, without affection never is engaged in the business of religion."³ Mr. Schroeder, accordingly, draws a distinction between religious beliefs and a quasi-scientific conviction about some religious subject matter. He finds that philosophical speculation, even if it lead to an affirmation of the existence of God does not, of itself, constitute religion, nor is such belief an integral part of the religious consciousness.

The same conclusions hold true, *pari passu*, of the belief in immortality. Here again, Buddhism stands out as a strong proof that such belief is not an indispensable feature of religion. The state of Nirvana, or blissful repose, attainable only when the principle of individual existence, or Karma, is extinguished and the doom of Samsara, or cycle of deaths and reincarnations ended, is not a condition having a temporo-spatial setting, like the Western notion of paradise and life everlasting, but is a state of the soul which may be realized, according to Buddhistic doctrine, without reference to the actual cessation of life. Death itself belongs to Maia, the sphere of illusion into which the whole individual existence is plunged and the blissful state of Nirvana is by no means a temporal continuation of Maia. In the same way the Brahmin doctrine of the mergence of the soul into the "all-soul" reechoed in many western mystic cults and quasi-religious sects, including New Thought, may be said to represent but the idealistic counterpart of the materialistic doctrine that death involves only the disintegration of the body and the absorption of its matter into the "all-matter."

Confucius not only denied immortality of the soul but declared all speculations upon the subject "useless and impractical."⁴ Mr. Schroeder finds himself justified to argue that "if belief in a spiritual life after physical death is not an indispensable

³ Religious Affection, p. 23.

⁴ Wu Ting Fang, quoted by S. D. McConnell, D.D., The Evolution of Immortality, p. 39.

prerequisite of religion, it follows that the affirmation of such belief, standing alone, cannot constitute one a religious person" and that, therefore, "belief in a future existence must be classified as secular or religious, according to its source,—its reasons; such belief is not an essential of religion in general."

The problem of the relationship of morals to religion has given rise to no end of confusion. The tendency of numerous apologists has been to hitch religion onto ethics and consider them an inseparable twin. On the basis of this concept a non-conformist in matters of religion could be held up to scorn as one who would destroy "morality" and this has been a favorite weapon in the hands of heresy hunters and religious dogmatists generally. As a matter of fact Mr. Schroeder is able to prove through the direct testimony of religious persons that morals does not constitute the essence of religion. Historical facts also support such view. The religion of Rome, for instance, to take one very conspicuous western example, was exclusively formal and ritualistic. It remained "unmoral" through all the centuries of its existence to the very last. Another, equally conspicuous example, from the east, is Shintoism; it recognizes no moral code as peculiarly its own. Moreover, Aristotle, and also Bacon, distinctly divided the sphere of religion from ethics, assigning to the former the affairs of the after life and to the latter all matters pertaining to this life.

Thus, Mr. Schroeder's conclusion on this point appears to be very well supported. Mr. Schroeder even goes further. He believes he can trace a distinct conflict between "religious morals and ethics." The morals of religion derive their authority from subjective emotions variously interpreted as "inspiration," "divine commandments," "revelations" or what not. The data of ethics, on the other hand, are scientifically derived and amenable to scientific treatment because founded on the experience of man as a social being. Thus, in standards and methods, religious "morals" and "scientific ethics" are as widely different as modern astronomy is from the astrology of old. The two are frequently in conflict.

As soon as we recognize that scientific discipline involves a distinct and characteristic attitude of mind we are forced to conclude that religion, representing an opposite attitude, is anti-

intellectualistic and non-scientific, if not actually antagonistic to science. The special organ of religion is faith, rooted in feeling and desire, just as the instrument of science is intellect operating upon the facts brought to it by the special senses. The doctrines and beliefs which constitute the body of religious systems come from "within." This is perhaps the most significant characteristic of religion.

But religion presents also certain other important ear-marks. Mr. Schroeder summarizes these by stating, in effect, that religion is a subjective experience emotional or ecstatic in its nature, interpreted by the subjects thereof as certifying to the inerrancy of some doctrine or ceremonial with which it happens to be associatively connected in the subject's mind and as subserving personal human ends, all or part of which are conceived to be of a superphysical nature.

Mr. Schroeder's attempt to establish a working hypothesis based on the erotogenetic theory of religion will be criticized as involving the fallacy of taking for granted precisely that which is the object of the inquiry to prove. But, although the danger exists of taking too much for proven when a working hypothesis is formulated, judiciously used, such a hypothesis should prove a great help in clearing up various problems to which religion has given rise. In scientific research a working hypothesis is a most useful "*Hilfsvorstellung*" subserving in our mental operations the same ends as a sensorial organ. Both, sense organ and hypothesis, are instruments for the reception of facts. It is for the careful investigator to countercheck the errors to which either may be liable. The special senses do not pass judgment upon the impressions or stimuli they gather from the external world. Like the telegraph instruments and wires they merely register and report while the work of elaboration is the function of the higher mental processes in the brain centers.

Similarly, a working hypothesis need not exercise any selective action upon or color in any way the phenomena and facts of religion as determined objectively. A careful investigator takes special pains to avoid his working hypothesis or standpoint from introjecting itself unwarrantedly upon the data on hand. The fact that a working hypothesis is a dangerous instrument which in the hands of the careless may vitiate the results of studies

otherwise carried out in a scientific spirit is not a valid argument for the abandonment of all hypothesis in religious inquiry. What is needed in religious psychology is a working hypothesis broad enough to include within its purview every pertinent fact and phenomenon, and sound enough to create no artificial barriers such as "true" and "false," or "good" and "bad" between experiences and faiths presenting the same fundamental characteristics of "religiosity." If Mr. Schroeder's hypothesis fulfills these conditions it presents every warrant of being sound in logic and in fact. There would remain the task of examining critically the use Mr. Schroeder has made of the hypothesis. It is to be hoped that some one familiar with the subject will undertake such a criticism.

The hypothesis which Mr. Schroeder has tentatively formulated is stated by him as follows: "Throughout history in its differential essence, religion, everywhere, is but a sex ecstasy, seldom recognized to be that and therefore quite uniformly misinterpreted as something 'mysterious,' and 'transcendental' or 'superphysical'; this ecstatic state is also mistakenly thought to testify to the inerrancy of the various doctrines (often contradictory) and ceremonials with which it happens to become associated in the subject's mind."⁵

As has been mentioned already, Mr. Schroeder's hypothesis is based upon the strikingly intimate association to be found everywhere between religious manifestations and the emotions of sex. It rests largely upon the evidence furnished on this point by numerous other investigators, who, though differing widely on nearly every question pertaining to religion, nevertheless may be found camping, often unconsciously, very near the erotogenetic ground.

As a historical fact the connection between religion and sex has been worked out in great detail at least with reference to the earliest forms of religious worship. The phallic origin of early religious beliefs and the erotic symbolism of religious ceremonials generally have been proven so clearly that he who would deny either stamps himself as woefully ignorant. HARGRAVE JENNINGS in his "Phallicism," HIGGINS in his "Anacalypsis" above all

⁵ The *Erotogenesis of Religion*, *Alienist and Neurologist*, Vol. XXXIV, No. 4, Nov., 1913, pp. 444-476.

RICHARD KNIGHT PAYNE in his "Two Essays on the Worship of Priapus," not to mention DULAURE's inestimable account of the *Divinités Génératrices* and a number of similar works in other languages, have established a strong historical background for the erotogenetic theory of religion.

Mr. Schroeder was able to find also a number of historians and various scientists scattered in different lines of inquiry who have brought to light suggestive facts bearing on the erotic sources and sexual meaning of modern religious manifestations. Works so widely different in character as PETER BAYLE's "Historical and Critical Dictionary" and ENNEMOSER's "History of Magic" contain pertinent suggestions.

HAVELOCK ELLIS, the most distinguished Anglo-Saxon sexologist and a pioneer in this line of inquiry, has recorded numerous observations illustrating the intimate association between the sexual and the religious emotions of mankind; some of these observations go a long way towards suggesting an actual organic interdependence.

Other sexologists, particularly, among the pioneers, IWAN BLOCH, TARNOWSKY and MANTEGAZZA, have recorded observations similarly instructive. STEINGIESSER of Berlin, author of "Sexuelle Irrewege" and of the highly interesting work entitled "Geschlechtsleben der Heiligen," AUG. FOREL, whose "Sexuelle Frage" ranks among the best modern achievements on the subject, have reiterated similar conclusions with considerable force and psychologic insight. J. G. MILLIGEN, MAUDSLEY, J. MILNER FOTHERGILL, SCHROEDER VAN DER KOLK, KRAFT EBING, SPITZKA, BROUARDEL, ESQUIROL, J. B. FRIEDRICH, RÉGIS and MORSELLI are some of the more prominent physicians and psychiatrists who have had occasion to observe and comment upon the relations between the sexual and the religious spheres.

Psychologists *vom Fach* as a rule, have little to say about the relations between religion and eroticism. Their tendency is to minimize its significance. There are of course, notable exceptions. PRES. G. STANLEY HALL, for instance, in his magnificent work on "Adolescence" appreciates clearly the erotogenetic import of the religion of adolescents. Incidentally, Pres. Hall is also the leading geneticist among American psychologists. The

genetic is precisely the viewpoint required for a thorough appreciation of this relationship between religion and sex.

Pres. Hall's views are exposed in part also by his pupil, JOSIAH MOSES. LEUBA, another pupil of Hall's, in a paper on the "Psychology of a Group of Christian Mystics," published several years ago in *Mind*, distinctly recognized sexuality as the motivating source of certain forms of religious mysticism. For some unaccountable reason he has not followed further this suggestive thought. Not only that but he has even failed to include the paper mentioned above among those he has since gathered in a volume which includes a number of papers distinctly inferior.

While the evidence of professional psychologists in support of the erotogenetic theory of religion is scant, that obtainable from revivalists and others who have had opportunity to observe religious 'epidemics' at first hand is not. REV. S. BARING GOULD for instance expresses his observations very tersely. He states: "The religious passion verges so closely on the sexual passion, that a slight additional pressure given to it bursts the partition, and both are confused in a frenzy of religious debauch."⁶ REV. GEO. WM. KNOX, of the Union Theological Seminary, has a similarly clear understanding of the religio-sexual relationship. "From its emotional nature," he writes, "religion lends itself readily to immorality and to superstition. To immorality because the religious feelings are akin to other feelings, and unless carefully discriminated, are associated with sensuality, fear, anger, cruelty and the like. Religion then gives its sanction to these passions, and forms a combination of terrible strength and evil. The religious feeling, like all others, longs for gratification, is of great strength and may be readily misled into supposing itself gratified through the stimulation of other passions."⁷ REV. JOHN HUMPHREY NOYES, founder of the Oneida Community, undoubtedly has had unsurpassed opportunity to observe at first hand the facts whereof he speaks. "Religious love,"⁸ he states, "is a very near neighbor to sex love and they always get mixed in the intimacies and social excitement of revivals. The thing a

⁶ Freaks of Fanaticism, pp. 14, 267.

⁷ International Journal of Ethics, Vol. XII, p. 306.

⁸ Free Love and its Votaries, pp. 30-31; Dixon's Spiritual Wives, Vol. II, p. 181.

man wants, after he has found the salvation of his soul, is to find his Eve and his paradise." Also: "Revivals lead to religious love; religious love excites passions."

If religion really be a particular psychic manifestation of sexual awakening and therefore characteristic of the blooming forth of adolescence in the individual, on its racial aspect the rise of religion must correspond to the analogous period of racial adolescence. Thus the theory of the ontogenetic recapitulation of philetic history furnishes a deductive means of checking the validity of such a hypothesis as that of the erotogenesis of religion in the light of evolutionary law. In an essay published a few years ago in the *Alienist and Neurologist* Mr. Schroeder made a first attempt to examine the theory he precognizes in the light of HAECKEL's well known law of recapitulation. The fundamental thesis maintained in that paper is that the varieties of religion must be the product of evolutionary changes and that, in its various stages, religion must show the transition from "an indefinite incoherent homogeneity to a definite coherent heterogeneity" which, according to SPENCER's famous formula, is characteristic of all organic and psychic growth.

"Since continuing evolution is conditioned upon an ever widening mental horizon," states Mr. Schroeder, "that religion is nearest the primal deviation from the non-religious which implies the least knowledge of our environment. Because the worship of an infinite, purposeful, divine imminence implies a wider knowledge of the world and of the universe than does the worship of isolated natural phenomena therefore theism, as now defined, is conclusively proven to be a later evolutionary development than the worship of a mountain, or of lightning. The first, among the religions of which we have any knowledge must be that one which implies the least or no conscious acquaintance with the objective. Judged by that test it follows beyond all reasonable doubt that sex-worship must have been the very first of our known religions since the conditions of its development are wholly within the individual."

It is a well known psychogenetic fact that awareness of self and social consciousness receive their greatest impetus at the period of sexual awakening. The organic and mental changes incident to adolescence mark the transition of human behavior

from the unconscious automatism of childhood to that refined degree of awareness of self implied in the social consciousness. It is assumed that during the period of racial adolescence man turned to the phenomena of reproduction in nature and more specifically to the facts pertaining to his own sexual mechanism as the great secret and arbiter of life. In the indwelling erotic emotions and sex urge man found an "immanent" power uncontrollable by his own volition, largely independent of himself. He must have ascribed to the sex urge a volition of its own, a self acting mysterious intelligence upon which depended much of his joy and his hope of survival through offspring, hence the development of phallic worship with its appropriate ceremonies and symbolisms. It is interesting to note that as late as 1729 a Christian clergyman writes of the phallus as "the receptacle of a manly soul."

Considering the subjectivity and hence the immanence of the sexual emotions, their great power and hence their imperative-ness, it is not difficult to surmise whence religion, in its later, sophisticated stages, derived the notions about the "innateness" of its doctrine and the "inspirational" character of its testimony. Its origin in sexual emotions and the universality of the latter explains at once the boasted "universality" of religion, "out of which," states Mr. Schroeder, "was evolved the notion about the existence of certain intuitive first principles of which, or through which, because of their supposed super-human origin, we were said to possess inherent direct knowledge of God. The subjective and sexual origins of religion explain this universality and alleged innateness."

SOME FREUDIAN CONTRIBUTIONS TO THE PARANOIA PROBLEM

BY CHARLES R. PAYNE A.B., M.D.

(Continued from Vol. I, page 451)

"Radical Treatment of Chronic Paranoia,"¹ DR. PAUL BJERRE, Stockholm.

The patient was a woman of fifty-three, unmarried, with systematized delusions of persecution of ten years duration. She came to Bjerre first in December, 1909, complaining of a goiter and nervousness. She wanted the goiter treated by hypnotism. Gradually, she spoke of being presecuted. There were two chief signs of this presecution: people shuffled their feet and stuck out their tongues in her presence. As soon as she appeared on the street in the morning, people began these depreciatory gestures. The shop people and street car employees were in the plot against her. Things were worst of all in the office where she worked. The cashier and her chief tormented her with these signs. In restaurants, things had become unbearable because the servants did these things to her. She tried new places but these soon became as bad as the old. Even her best friend, Miss D., had joined her enemies some months before.

The cause of this persecution, she believed to be the fact that she had had illicit sexual relations. She would be cast out by society, condemned to death. During ten years past, the plot against her had constantly increased. The center of this plot was the Women's Federation Fr. According to the patient, this federation had inquisitorial powers and was closely associated with schools, hospitals, etc. It had universal influence and could direct the persecution everywhere. As soon as she sought a new shop, the employees were instructed to torment her. Previously, she had been a teacher for many years. She had also been a journalist.

¹ "Zur Radikalbehandlung der chronischen Paranoia," Jahrbuch für psychoanalytische und psychopathologische Forschungen, Vol. III, Part 2, 1912.

The press had also worked against her. Cartoons and articles were directed against her.

The patient asserted that previous to the beginning of this plot, ten years previous to coming to Dr. Bjerre, she had been perfectly well and lived in peace with her fellowmen.

Physical Examination.—Aside from the goiter, the patient was physically healthy. This goiter had come about seven years after the outbreak of the delusions. No exophthalmos. Formerly, the menses had been regular; finally, irregular bleeding occurred and in 1908, the uterus and left ovary had been removed.

Heredity.—Paternal grandfather was the illegitimate son of a count. He suffered from hypochondria and psychotic episodes. Her father was talented but eccentric. Clockmaker, journalist and inventor by turns. Most of his inventions came to naught. He was given to strange schemes which amounted to little. Many half brothers and sisters of the father were peculiar, neurotic and some even psychotic. On the mother's side there was nothing abnormal. Mother was now eighty years old and healthy.

Of the twelve brothers and sisters of the patient, five died young. The rest were more or less nervous with various peculiarities.

Diagnosis.—Bjerre takes up the question of diagnosis in considerable detail and comes to the conclusion that the case comes under Kraepelin's classification of paranoia.

Treatment.—The literature has little to say for the possibility of psychotherapy helping or curing paranoia. So far as the author could find, only August Hoch had written in favor of such a procedure.

"It is foolish to attempt to overthrow systematized delusions of persecution by contradiction, either in hypnotic or waking state. But it is not foolish to seek unceasingly to implant doubts in the unconscious of the paranoic concerning the validity of his delusions." The author's plan of attack was first to work through the details of the patient's whole life from earliest childhood to the present, pointing out the proper value of everything false therein, sowing thousands of seeds of doubt concerning the delusions and then gradually bringing the unconscious complexes to light and setting these free. This procedure took about forty hours of concentrated work. In beginning the treatment, Bjerre

was careful to establish a good rapport with the patient. He was sympathetic and showed not the slightest doubt that the patient was persecuted. He had to be cautious not to be drawn into the ranks of the persecutors, something the paranoid is only too ready to do with everyone she meets. Gradually, the physician began to interpose explanations in the patient's recitals. When she spoke of her parents, he brought up the subject of heredity, showing how this could influence a person's whole life.

The patient's childhood had been passed in a small city. Her memories of this period were pleasant, mostly because of the mother's influence. The father had been like a stranger to his family. His many foolish projects had made his family hostile toward him, including the patient. Still, she had a certain admiration for his ability, lively phantasy and power of work and also for his literary interests. But it was to the mother that her warmest love ever went out. Here, the physician pointed out the important fact of unconscious influence of parents on children, how a trait such as contentiousness in the father may be unconsciously imitated by the child and adopted as a life trait.

The patient had always had a lively phantasy life. Inanimate objects were easily personified. Later, she lived much in day dreams. The relation of these memories afforded an admirable opportunity to instruct the patient in estimating phantasy and reality and pointing out the necessity for checking up subjective things by objective standards.

The relations to brothers and sisters was very good. Her sister, two years older, had been her favorite. The patient had been shy and uncertain and always looked to this person for protection. She made up her mind early never to marry.

When the patient was thirteen, she came to Stockholm. At eighteen, came her great experience. In jest, she answered a marriage proposal in a newspaper, keeping her identity hidden. The resulting correspondence lasted twenty years with some interruptions. Her affair with this unknown person was her happiness; his letters she awaited with suspense and joy of passionate love. She would not marry him and she would not give him up. He was her fairy prince, of whom she ever dreamed. During the twenty years, she fell in love with a young man but after seven years of doubt, broke with him. She felt clearly that she could

never free herself from her unknown correspondent. She was bound to him forever by mystical bonds. Even now, she cannot speak of him without moist eyes. When she was thirty-eight years old, she met her mysterious lover in person and knew at once that she had made a mistake. The ideal existed not at all in reality. Instead, there was quite an ordinary man who was carrying on a love affair with her youngest sister. This was a hard blow. She would never see him again. She began to hate him and became bitter against the whole world.

On this important episode, Bjerre spent much time, pointing out its immense importance to her whole life and the pathological displacements between phantasy and reality.

Externally, her life in these years had been as follows: after finishing school, she helped her father for some years in newspaper work. When twenty-three, she took a three year seminary course and then for thirteen years worked as teacher, partly in families and partly in girls' high schools. In the seminary, she suffered from obsessions and the profession of teaching did not appeal to her at all. She was, however, highly valued and was offered the position of principal in a large school. This she refused because she could not resign herself forever to the profession of teaching. When she broke off her correspondence love affair, she gave up teaching and got employment on a weekly newspaper. Here she worked two years and created an excellent place for herself. Without any real reason, she gave up this place and worked for various newspapers and in an insurance office. Of late, she has traveled much and shows a lively interest in many things, history, politics, literature, etc. Especially, she is interested in the feminist movement.

Bjerre points out that during all these years, she pursued a vocation which did not satisfy her. Probably this lack of satisfaction had its roots in sexual inhibitions. The combination of these causes kept her from a close connection with reality. "A vocation which satisfies the individual and at the same time is useful to his fellowmen, is in addition to sexuality, the strongest bond between the ego and the world." In the field of sexuality, she had already been driven from reality back to phantasy; now, the same had happened in the social activity. When the daily work does not satisfy, one takes refuge in day dreams. Her childish

propensity to live in a dream world had never been fully renounced.

In the winter of 1898-99 (that is, after the failure of her correspondence love affair) she began an illicit sexual affair with a business man of Stockholm, not because she loved him but because the opportunity offered and she would exercise her right to live as a woman; she would at least gain experience and knowledge. In April, 1899, she followed this man to the Continent and remained with him until November when the affair ended. About this time, she began to notice that she was spied upon.

When Bjerre sought to pin her down to details regarding these first signs of persecution, she always evaded and wandered off into generalities. Upon his insisting, she said she had never thought with the intellect but always with the emotions. The physician spent much time on this point, showing her how dangerous it was to think with the emotions and how important that she begin to learn to think with the intellect. He compelled her to live through each instance of persecution which she described and consider it intellectually rather than emotionally. This was really a piece of reëducation.

Bjerre continued to give her different interpretations for the ones she had formed of specific instances of persecution and to demonstrate to her how her complexes had influenced her opinions.

People had stuck their tongues out at her. This was one of the most frequent manners of insult of which she complained. Investigation showed that she had once been painfully frightened by an insane patient on the streets of Stockholm who stuck out his tongue and shrieked. There was probably also a deeper mental determinant for this tongue symptom. The physician also explained how easily people move their mouths and tongues without meaning anything thereby; the patient might easily misinterpret these motions because her attention was fixed upon the tongue.

The patient believed that she was persecuted and mocked because she had had illicit sexual relations. She thought that news of this offense against social morals had become spread until everyone knew of it and all were joined in a league to torment her and drive her out of society.

Bjerre continued his point of pinning the patient down to details in substantiating her delusions. Two of the latter con-

cerned cartoons and newspaper articles. When he insisted upon these being produced, it turned out that they did not apply to the patient at all; hence she had to admit falsifications of memory. Other instances which she described were shown to be interpreted through her complexes rather than intellectually.

In this way, the treatment progressed every other day for some seven weeks with apparently no permanent benefit either in breaking her faith in her delusions or in improving her relations to her surroundings. Finally, Bjerre decided to try the effect of suggestion to reinforce the doubts of the delusional system already aroused. He got her consent to ask another physician whom she knew if he knew of any plot against her. The latter's ignorance of the things which she described seemed to have a great effect upon her. She began to doubt her delusions. As Bjerre noticed her faith in her previous delusions wavering, he redoubled his arguments and elucidations of the incidents described.

Gradually, the patient's point of view changed and she made experiments recommended by the physician to see how people would treat her and was surprised to see that they bore her no ill will. By degrees, the insight into her delusions became clearer. These had remained exclusively an inner fact. Now they began to be an external fact and treated as such. The internal tension began to yield and the symptoms to weaken.

In another two weeks, the patient related that two memories had kept recurring to her mind. The first concerned a girl friend whom she had known when seventeen years old. The girl had been in love with a man whom her father would not allow her to marry. Finally, she ran away to another city, married and had a child. While here, the patient visited her in secret and met the husband and was greatly impressed by the happiness of the little family and the hostility of the girl's father which compelled them to live in seclusion. As we have seen, this touched a strong complex in the patient's mind, namely, desire for love and a home.

The second memory went even deeper into her unconscious. A girl with whom the patient had once been intimate, had, after several years during which the patient did not hear from her, been brought to trial for infanticide. She was cleared but the scandal so ruined her reputation that she had to leave the country and go to America. This memory touched the patient's secret anxiety

during her illicit sexual affair lest she become pregnant. It is easy to see the identification in both instances of patient with the girl friend. Here was the kernel of her delusional system. She had identified herself with these girls and fancied herself persecuted by all. It is interesting to note how strong were the resistances which kept these memories from becoming conscious until almost the end of the treatment. When her consciousness accepted this fact, the delusional system disappeared still faster and her relations to reality became even better.

A few weeks later, she felt quite free, renewed old friendships and became animated again. She visited shops with no discomfort where formerly she could not go because she thought the clerks were laughing at her. She spoke with complete objectivity of the sickness she had been through. To all appearances, she was perfectly well and has so continued.

Discussion of the Case and Treatment.—Bjerre emphasizes that he sought to attain the end of health with as superficial an analysis as possible. Sexual matters, although they stood in the foreground of the case, he did not go into any deeper than was absolutely necessary.

The malady arose from the patient's conflicts and was the final product of her life struggle. To say that it arose from "mistrust" or "strained expectation" or "disturbances of perception" is absurd.

He sums up the salient points in the case as follows: From eighteen to thirty-eight, the patient lived in an ideal relation which so filled her life that tears still come to her eyes when she speaks of it. It was a complete sublimation of her sexuality. Everything which she felt of love for people and the world arose from this great love. These letters were the sunshine of her days. External circumstances destroyed this relationship and left her stranded. The ground on which she had built her life was taken from under her. At this point, she became ill. She began to hate, not only the one who had deceived her, but the whole world as well. Her connections with the world were shattered. She gave up the vocation she had followed for fifteen years.

But she could not live on without establishing some sort of connection with the world. She turned to something she had not tried all these years, sexual intercourse. She says this relation

was "sexual, not erotic." This established a connection with the world but it was an unnatural and pathological one which did not last long. The patient's whole history shows that her sexuality was not a normal one; it had been too much repressed in childhood, the twenty year affair was really narcissistic, there were many signs of strong homosexuality; hence, it is not surprising that her experiment of going from idealism to gross sexual intercourse failed to yield her any satisfaction. The hate for the world returned and this time inverted into hate of the world for her. They would persecute her for her lapse in morals. In her unconscious, she identifies herself with a girl friend who had been persecuted for a similar offence and the phantasy helps on the delusion formation. A point to be noted in this connection is that the greatest of her persecutors was the Woman's Suffrage Society. This and many other hints point to a strong submerged homosexual complex.

Another point which the author emphasizes is that there was probably an inborn deficiency in the feeling of reality. Difficulty in separating reality and phantasy would predispose the patient to the formation of delusions.

In conclusion, Bjerre sketches his conception of how the cure took place. "When the patient came for treatment, she was the victim of unconscious complexes and her mind was still under the pressure of all the forces, with the help of which, these complexes had created the delusion, the 'masculine protest,' the repression, the hate, etc. Healing could not take place unless these forces were weakened, made functionless and also, not unless the complexes were made conscious. In so deep a transformation, it is necessary not only to count on the previously mentioned factors, analysis, suggestion, etc. One must also, and this in particular, take account of the immediate influences which the physician, often unconsciously, exercises by his person. Unfortunately, this belongs to the intangible things which can scarcely be scientifically calculated.

"I have mentioned before that the starting point of the healing process was a feeling of security. Whence this came, cannot be definitely determined; but I am of the opinion that a physician who does not inspire his patients with this feeling immediately, should refrain from practicing psychotherapy. This feeling of

security became stronger in the degree that the patient found that I was master of her mental situation and that I was correct in my assertions. To this, there came gradually traces of gratitude. I must emphasize that the patient in her personal attitude toward me, never sought to pass the distance which I always maintain as a counterpoise to necessity in speaking of such intimate subjects. She has never burdened me with unnecessary conversation, letters, flowers, etc.

"In the weakening of the 'masculine protest,' the fact that I never protested against her with a single word, probably played a rôle. Further, when she came with her most powerful attacks against the man, I listened quietly to all she had to say and agreed that she was fundamentally right. But it is more important that she gradually came under the influence of my opinion that all such strife is foolish. I brought her the feeling that the strife between the sexes is not founded on the natural order of things but is only a creation of inharmonious people; and then she gave up the protest. Therein, dried up one source of antipathetical emotions and the hate lost its intensity. As soon as she really felt gratitude from the heart toward a single person, the hate must disappear.

"How great a rôle the sexuality played in this emotional transference is naturally not to be determined. The answer is especially dependent on how far one extends the term sexuality. Without doubt, all emotions have some connection with sexuality but it seems to me one sided among relations of this kind to make this the chief thing. One should not forget that the disease in general had not been influenced by way of sexual freedom. As the patient was constituted, there was only one way to health, as there had been only one way to life: the sublimation. The person of the physician certainly played for her a far greater rôle, as possible object for sublimation transference, than for sexual transference. In the ultimate analysis, the essence of the cure is probably to be sought in the fact that the positive creative phantasy elaborated some kind of a sublimation which took the place of the delusion which had been annulled by the treatment."

(To be continued)

TRANSLATION

WISHFULFILLMENT AND SYMBOLISM IN FAIRY TALES

BY DR. FRANZ RIKLIN

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(Continued from Vol. I, page 459)

In a fairy tale cited from Rittershaus (p. 141-2), Jonides and Hildur, after many persecutions, reach the castle of Jonides' parents from whom Jonides had once been stolen by a dragon. Hildur rubs an ointment on him which works so that Jonides cannot forget Hildur when he goes in the castle in order to be proclaimed the lawful king. Then comes along a bitch and licks the ointment off and Jonides forgets his bride completely and marries a maiden, who later turns out to be the sorceress whom Hildur had meant to annihilate. Then later it happens that he finds Hildur in a peasant village after he has lost his way. She anoints him with the same salve and then there returns to him the memory of his bride whom he marries.

The motive of forgetting in fairy tales has the same significance that we have learned from Freud's researches into the meaning of forgetting.¹⁴

Isol, for example, finds the beautiful boy Tistram on the shore and rescues him in order later to espouse him. In this way is indicated the association in youth of the love and play of children as is especially brought out in other similar tales and as has been expressed prominently in Jensen's "Gradiva" in his psychological works. Jensen's Norbert Hanolt flies from the enchanted territory of love into the regions of archeological science; for him this signifies about the same as the magic potion of oblivion does

¹⁴ See No. 1 of this series ("Schriften zur angewandten Seelenkunde").

for the fairy prince Tristram, although it is not apparently presented by an unfriendly rival. Jensen has nothing at all to say about it. The bas-relief of Gradiva, the peripatetic studies and the adventures in Pompeii in Jensen's novel are represented in the fairy tale of Isol by the expedition on horseback during which she endeavors to reawaken the forgotten memories of Tistram. The fairy tale pictures most beautifully the resistance which Tistram opposes to the memory. It is indicated in the materialistic, figurative speech of the fairy tale by forbidding Isol to speak directly with Tistram so that she recites these verses to herself. The bas-relief of Gradiva and these sayings signify the same thing, or the remark of Gradiva: "To me it seems as though we had eaten our bread together once like this two thousand years ago." Precisely through the false bride, who removes him from his true love, he is made to find the right one, Isol, a psychological moment, which Freud in the work mentioned demonstrates so plastically. This comparison naturally has significance for the other fairy tales which show the motive of forgetting.

In the language of fairy tales the love potion expresses precisely the indifference for everything in the world except the object of love. For the rest during this time, there is no recollection. This constellation can disappear just as quickly.

That the fairy tale thus fully recognizes and naïvely expresses the toxic nature of the state of being in love is certainly noteworthy.

After this discussion of the significance of the forgetting symbolism in fairy tales and the overcoming of the rival in the sexual wish-structure of fairy tales, let us return to animal symbolism after still pointing out that in Icelandic fairy tales the Winter Guest, a fairy tale figure based upon the Iceland custom of keeping through the winter a guest who arrives in the fall, almost invariably plays the part of a sexual rival and enemy who must be overcome.

The winter guest appears to me to be just such a special case of sexual rival as the stepmother. Both play a quite analogous rôle.

Similarly with the already referred to tales ("Oda," "The Lark," "The Prince Transformed into a Dog"), in the variant "The Black Dog" ("The Black Dog of the Prince," Ritters-

haus, p. 25) the youngest daughter Ingibjörg wishes for a golden apple. The father gets lost on the way home in mist in the forest (enchanted place), comes to a beautiful garden, and finds, after he has let himself be lodged in the castle by invisible beings, golden apples upon a wonderful tree. When he has picked the most beautiful one and is about to leave the castle, a great, black dog blocks the way and makes the familiar demand.

Ingibjörg is then taken away in a splendid carriage by the dog. When she goes to bed in the enchanted castle the dog comes to her, and as he lies by her in bed he has become a man.

In two Norwegian fairy tales (cited by Rittershaus, p. 27) the enchanted prince is a polar bear.

Benfey communicates in an extract from the Somadevas collection a story where the daughter of a woodsman is married by a snake king ("Benfey kleine Schriften," 2 Bd., Berlin, 1892, I, p. 255-6; cited by Rittershaus). Rittershaus, p. 28, quotes in the same list one Reporco (Gonzenbach, "Sicilian. Märchen," Leipzig, 1870, 2 Bd., I., 42, p. 285 ff.).

In the stories of this group the bride forfeits the love, and the disenchantment of the bridegroom because she wishes to look at him at night and see when he sleeps with her as a man and awakes him by a hot drop from her candle or something similar. After many difficulties she attains a reunion and the delivery of her mate from witches, while under similar circumstances, Psyche¹⁵ loses Amor and only again attains her beloved after great trouble. Venus plays the rôle of a sorceress. The many tasks to be fulfilled correspond to those which must often be carried out in dreams and the wish-deliria of the mentally disturbed. To many psychotics, for example, the confinement in an asylum itself and the work accomplished therein appear as one of the tasks, which they must fulfill, in order to attain the object of their desires.

VI

TRANSPOSITION UPWARD. INFANTILISM.

A series of examples of sexual symbolism should be made of special mention in which transposition upward is utilized; Freud¹

¹⁵ Apuleius, "Amor and Psyche." A translation in Reclams Universalbibliothek.

¹ Especially in "Bruchstücke einer Hysterieanalyse," *Monatsschrift für Psychiatrie und Neurologie*, Bd. XVIII, 1905.

has shown how among the dream symbols that represent the female genitals, another bodily organ, the mouth, is often employed, and what happens to it in the dream signifies what happens to the genitals. That just this displacement to the mouth is frequently utilized by the dream has its foundation in different determining factors. The mouth, because of its analogy, is a very obvious symbol in the same body; the relation to one's own person may be given very simple expression, etc. The mouth, moreover, is one of the Freudian erogenous zones.

Jung² has given illuminating examples of this from the dream of an hysteric and from a patient with dementia præcox.

The following example from the case history of an hysteric shows in an unequivocal way this "upward transposition," wherein the serpent symbol appears with the same significance as in "Oda and the Serpent."

A twenty-two year old woman suffered from hysteria of sexual genesis with a wonderfully clear, transparent structure.³ Special circumstances assisted the upward transposition of the main symptoms from below, that is, the genitals, to the throat (pain, inability to sing, hoarseness, dry throat, pressure in the throat, etc.). The patient often had dreams in which she was naked and was pursued by her former teacher or her father—two determining figures in the genesis of her illness—or she was thrown in a moss bed and her clothes torn off by a man.

² Jung, "Diagnostische Assoziationsstudien," VIII Beitrag.

³ Her father loved her, sexually; it struck her as a child that he, besides other evidences of tenderness, slapped her in a peculiar way on her nates, and indeed only in the absence of her mother. When she was fifteen years old, and, on the occasion of a holiday play, looked very pretty in her costume, her teacher (an alcoholic) and her father, who also had been drinking too much on this day, sought—one following another—to seduce her. These experiences had no pathogenic results until after her father jealously destroyed her tender relations with a young man. From then on she was unable to sing in the singing club directed by that teacher. The transposition of the symptoms was completed by an undeserved box on the ear,—the only one,—a counterpart to the sexual caresses, transposed upward, which the father applied to her somewhat later in a fit of jealousy.

(To be continued)

ABSTRACTS

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1. Hate and Anal Erotic in the Compulsion Neuroses. PROF. ERNEST JONES.
2. The symbol and the Psychical Conditions of its Formation in Children. DR. BEAURAIN.
3. The Ontogenesis of Symbols. DR. S. FERENCZI.
4. Some Remarks on the Doctrine of Tendencies. DR. LUDWIG JEKELS.
5. The Psychology of Child Sexuality. DR. VIKTOR TAUSK.

1. *Hate and Anal Erotic*.—Hate is a near relative of sadism. The origin of hate seems to lie in an earlier, undifferentiated state of unpleasantness, sulking and perhaps anger, in the child when it finds that its wishes are not immediately gratified, and especially if the satisfaction is actively hindered. We can speak of anger only when it starts from a particular person, yet in it alone one cannot find the origin of hate. For the origin of hate it is necessary that there be a lasting affect between the two persons, or at least between the hater and some substitute for the person hated. Thus all affective relations are originally positive and remain so in the unconscious. It can earlier manifest itself in consciousness as love, and here we have the well-known case of love turning to hate. Hate is the expression of unreciprocated, or hindered love. Also regularly associated with hate is a certain amount of fear, not, however, always conscious. We never hate a person who is not in some way, often quite unnoticed, stronger than we are, or in whose power we have some concern. Thus we can get angry with an inferior, a stranger, or one entirely indifferent to us, but to hate, we must have some one in some way superior to us, with whom we often come in touch, and whom we had hoped to love. These conditions are oftenest met with in families, and it is probable that hate, like pity, begins at home.

If now we seek the origin of hate we must turn to the earliest life

of the child. For the child, love, on the part of parents, or others, means the same thing as granting pleasure. The child feels himself loved if anyone obeys his commands, satisfies his desires, or at least avoids hindering their fulfillment. Ill feeling and anger, in the child, which can not be naturally pacified, are the preparations for lasting hate, be it conscious or repressed. It is often forgotten, however, that there is a still earlier situation which can lead to the same result, and under certain circumstances, to other not less important consequences. This is the situation in which the child comes in serious conflict with the outer world, namely, in the education of the sphincters. There is no doubt that in the case where the anal eroticism is unusually strong and the child refuses arbitrarily to give it up, this conflict can have the greatest meaning in the confusing of nurse, or mother, with external evil.

Sadism is often closely associated with hate. In a case reported by Brill, the idea of defecation and cruelty were so interrelated in the psychic life of the patient, that he could not perform the act without the help of sadistic phantasies and symptoms.

In the compulsion neurosis the connection between hate and anal eroticism is very close. The principal thing in the psychology of this neurosis is the striving to suppress love and hate and the corresponding alternation between compulsions and doubts. These phenomena are more easily understood if we remember that hate develops against the image of all later objects of love, even against the mother herself, so that the capacity to love is inhibited at its very origin. It must be expected that a man who has from the beginning changed his love for his mother into hate, will use this transformation on all later objects of love. This explains, perhaps, why the compulsion neurosis happens so much more frequently among men than women.

Anal eroticism is in general the principal source of obstinacy. It is known that the idea of power is closely allied with this instinct as is shown by the use children make of it to show their power over the persons of their environment. Ferenczi writes, "Psychoanalytic experience shows that the symptoms of the feeling of omnipotence are a projection of the perception that one must slavishly follow certain irresistible impulses." The usefulness of this idea lies in the fact that anal eroticism is more striking than any other part of the infantile sexual hunger (libido) and the author maintains that the neurotic feeling of compulsion is conditioned by its origin in the feeling of omnipotence, which anal eroticism induces as a feeling of overpowering force.

The feeling of omnipotence shows itself most typically in the belief

in the "omnipotence of thought." This fact is quite understandable when we remember that for this neurosis the sexualizing of thought is in the highest degree characteristic.

Thoughts and speech, in the unconscious, are associated with flatus, which often appears in consciousness as a symbol. Ferenczi divides the development of the sense of reality into four stages. The third of these stages Ferenczi calls "The period of omnipotence with the help of magic gestures." During this period the child must give certain signals to his attendants in order to bring about the changes he wishes in the outer world. These must be visible motions or audible noises, and the latter are frequently more affective, because they can also be made in the dark. Among these symbols, flatus plays a rôle second only to the voice.

The fourth stage is called by Ferenczi "the period of magic thoughts and magic words," because they are beginning to be substitutes for gestures through the beginning of speech. The belief in the omnipotence of words and thoughts goes back to obscene words to a high degree.

The author concludes by asserting that the act of flatus, or breaking wind, is of importance in the development of speech. This throws light on the connection between this belief in the omnipotence of words and the compulsion neurosis and anal eroticism.

2. *The Symbol and the Psychical Conditions of its Formations.*—The author uses the concept "symbol" with the widest connotation, including, "any substitution of a definite idea by another, which may be associated with it by similarity, no matter how far removed or one-sided this may appear."

According to Darwin, a child sees a duck on the water and calls it "quack." This is an onomatopoetic designation for the total perception. From now on he calls all flying things "quack": birds, insects, especially house-flies; and also all fluids like water and wine; and finally, when a "sou" was shown him, he called this also "quack." "Quack" thus indicated finally such different things as flies, wine, and coins. According to Meuman this shows that the meaning of "quack" is completely concrete. The child gets this word when seeing the duck on the water, hence it names liquid and flying things together. When the word is extended to mean coins, it is not a conceptual generalization, but the associative transference familiar to the psychologist. The coin has the figure of an eagle on it, which thus gets named "quack."

The field of perception of the child's consciousness is very small, and the child does not apperceive completely the different peculiari-

ties of the object, therefore single characteristics, partial perceptions, appear in a perceptual complex, and the rest of the characteristics, open to perception, are excluded. Thus the child finds similarities which to an adult who possesses a greater apperception mass appears inadequate and inconceivable, or at least quite unexpected.

The logical function, the power of abstraction, needs, in the child, a long time for its development. The abstracting of any character from an object is in itself hard work. Thus adjectives appear late in speech. Another way is found in which a new name is formed to express a certain characteristic of a special object. The Arab needs not less than 500 names for a lion in order to indicate his different qualities, about 200 names for a snake, and 5,744 names for a camel. The Australian has a name for a dog's tail, another for a cow's tail, and still another for a sheep's tail, etc., one misses, however, a name for "tail" in general. Hence nothing but trees, and no forest! If now we synthesize our analysis of the child psyche we find the following:

- I. Tendency to substitutions in associating* ideas.
- II. Concrete character of thinking.
- III. Apperceptive weakness (partial perception.)
- IV. A lack of capacity to abstract.

3. *On the Origin of Symbols.*—The author objects to a too wide use of the word "symbol," such as to include, likeness, allegory, metaphor, hints, parables, emblems, indirect ideation of any sort; these are,—in the psychoanalytic sense—not symbols. Symbols, in the psychoanalytic sense, are only such things (or ideas) as get in consciousness a logically confused and ungrounded affect, which affective over-emphasis is due to an *unconscious* identification of the thing, or idea, with another thing, or idea, to which that affect really belongs. Hence not all likenesses are symbols, but only those in which one member of the equation is repressed in the unconscious.

Analytic experience shows us that although for the formation of a real symbol one of the conditions is an intellectual insufficiency, the principal conditions for its origin are not intellectual but affective.

The child, so long as the necessity of life does not force it to adaptation and thus to a knowledge of reality, cares originally only for the satisfaction of its inclinations, that is the localities on the body where these satisfactions take place; only for the objects which are associated with these satisfactions; and then handling, or stimulations, which give pleasure. The erogenous zones, of the mouth, the anus, and the genitals, interest it especially. What wonder that their attention is arrested by such things and processes in the external world,

and that they are reminded of their most interesting experiences.

Thus comes the sexualizing of everything. At this stage the small boy calls every long thing after his own genitals; in every hole he sees his own anus, everything fluid is urine, and every half-soft thing is excrement.

These similarities, however, are not yet symbolic. Only from the moment when, in consequence of cultural education, one member of the equation is repressed, the other, through affective over-emphasis, becomes the symbol of the repressed.

Originally penis and tree, penis and church-spire, were consciously compared. But when the repressed interest in the penis gave the tree and church-spire a vague and apparently ungrounded interest, they became symbols for the penis.

Thus the eyes become symbols of the genitals, with which they were earlier identified, on the ground of external similarity; thus the upper part of the body in general, after the interest in the lower part had been repressed, gained a symbolical over-emphasis; and so in general may all genital symbols, such as necktie, snake, toothache, box, stairs, etc., which take up so much space in dreams, have their origin.

With these examples, I wish to point to the overwhelming importance of the affective moment in the creation of true symbols.

4. *Doctrine of Impulses.*—The author believes that if the definite rôle of the erogenous zones establishes the sexual character of the impulse, then their aim, or purpose, is inseparably bound up with the erogenous zone.

Impulses with active or passive ends are distinguished. The character of the end is given by the *form* of the organ functioning at the time as an erogenous zone.

In the normal male child, according to Freud, there is a dark impulse to forcing actions, to enter, to destroy, to tear open a hole anywhere, associated with the beginning impulses of the stimulated penis. That this active striving is associated with a muscular, plug-like, projection, and can come only from such a functioning organ, seems to the author "ohne weiteres" clear.

The passive end comes from possessing an erogenous zone of the form of a cavity into which to have something stuck is craved. Having only a few things to say about the vaginal cavity, the author turns to the domain of homosexuality.

Here the use of the anal opening is obvious. As to the apparently active homosexual impulse, the author thinks it is only apparent, and that really there is only passive homosexuality due to the anal craving.

5. *Psychology of Child Sexuality*.—This paper is an analysis of two dreams of a ten-year old boy.

I

The Dream of "Category"

The dream was told in three parts. Both the second and third parts were forgotten and only remembered after a part of the analysis made it possible.

First part of the dream: I had a funny dream. I had passed my examination to the Gymnasium and that was called "Category." To get to the examination room one had to go up many steps, and through many halls. There were many doors and tables. On one, there was a white placard which had on it, in red letters, "Category." How it looked in the room, and who my professor was I do not know.

Associations

I had passed the examination to the Gymnasium.

Fritz wanted to go to the Gymnasium. Here his wish is fulfilled. That was called "Category."

In the newspaper there was an announcement. Female(Category=help), open positions. The landlady with whom Fritz and his brother were boarding had sought a maid and had read this announcement.

On a white placard, in red letters, was the word "Category."

The door and placard is from the school, only the word, category, does not fit.

Question of the analyzer: What does that mean then, "category"? First it is "female category," another time it is over the door of the school physician.

Fritz: Now I remember, there was more to the dream.

Second part of the dream: I went into the "folk-school." The boys asked one another, "have you categorized?" I was by chance in the first row, not in my place, near a boy called Kohn, who was with us last year.

Associations

To condense the associations, it was found that the question, Have you categorized?, meant, have you urinated? The meaning of this was that the dreamer, who had no sister, wanted to know the difference between the female genital and the male. Hence, "category" meant "female genital."

When this meaning was explained, the dreamer remembered the third part of his dream.

Third part of the dream: As I came from school I went from S— street in the direction of P— street. In the middle of S— street there is a canal-fence, and there in the street stood a lot of men, in clear daylight, urinating against the fence. I was walking with Anna and said "look, they are not ashamed." A little later I heard someone say, I don't know who, "if one categories he gets thirsty." "In the dream it came to me that that meant one must go to the closet."

The analysis of this part of the dream showed that the boy was interested in seeing how women urinated and had tried to see Anna, the servant. He had also tried to see his uncle urinate to see how big his penis was. The analysis also showed a clear turning from heterosexual interest, on account of the difficulty of satisfying it, to homosexual interests, less difficult of satisfaction.

The analysis of that part of the dream: "When one categories he gets thirsty," showed that the boy was in the habit of reversing sentences and words, as a game. He said "I am a reverse-devil. I always speak the reverse speech." This is a game often played at school. Thus the sentence really means: when one is thirsty (he drinks) and thus has to urinate.

II

Dream of the Female Toilet

This came seven weeks after the former dream and mirrored precisely the same psychic situation.

"I was in school. The teacher said, 'Whoever is pampered becomes a girl.' Then I thought, 'Now I can look in the girls' toilet.' When we left school, we met the girls. Before the girls came I heard some one say—correction: I had once thought—that girls also must become boys. As the girls met us I saw one who had red hair and short gray trousers which did not reach the knee, and a gray jacket. As we came out the gate there was some smooth ice. When we were about half way home I thought, now I can go back and look in the girls' toilet. I began to slide back. Then the teacher caught me and said 'one goes there earlier.' The teacher caught me by sticking out his arm."

Analysis

The boy said he had often wished to look in the girls' toilet. This shows the boy's interest in heterosexual matters. This dream analysis gives a glimpse into the sexual life of a boy in the latent period. One finds the craving for looking and its correlate, the craving for exhibiting oneself. The development of the object choice travels along the path of interest in the excretions.

The author concludes that the sexual phantasies of the latent period busy themselves with the excretion organs because those are the bodily parts whose functions correspond with the knowledge of the boy.

IMAGO

Zeitschrift für die Anwendung der Psychoanalyse auf die Geisteswissenschaften

ABSTRACTED BY DR. J. S. VAN TESLAAR

OF BOSTON, MASS.

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1. Some Similarities in the Mental Life of Primitive and Neurotic People—The Taboo and the Ambivalence of Emotional Excitations. PROF. SIGM. FREUD.
2. Colored Audition; an Attempt to Explain the Phenomenon on the Basis of Psychoanalysis. DR. H. v. HUG-HELLMUTH.
3. The Cause of Chromesthesias Associated with Acoustic Impressions and the Meaning of Other Synesthesias. O. PFEISTER.
4. Symbolic Representation of the Principles of Pleasure and Reality in Ædipus Myth. S. FERENCZI.

Taboo and the Ambivalence of Emotional Excitations.—*Taboo* is a Polynesian word which cannot be rendered into an exact equivalent in any modern language; its meaning approaches that of the Latin *sacer*, also the *agos* of the Greeks and of the term *kodausch* of the Hebrews.

The term has a double meaning. It signifies: holy, consecrated; also, dangerous, forbidden, unclean. An additional shade of connotation may be gathered from the fact that the polynesian autonym for taboo is *noa*, which means: ordinary, common.

Thus taboo relates to the character of persons or things which are either holy or the opposite; it also refers to certain proscriptions which follow from that character and to the consequences with which trespass of those proscriptions is bound up.

A Western mind accustomed to subtle classifications distinguishes readily a natural or direct taboo, due to some residual Mana or mysterious power and an acquired, or indirect taboo, derived from that Mana; the latter may be either inherited or delivered unto a person

by some priest or chieftain possessing it; finally, a taboo may partake of both characters.

The manifest object of taboo seems to be the protection of various categories of people against mysterious, demoniacal powers; unlike ordinary religious or moral proscriptions the taboos are not justified through reference back to some divine volitions or powers; taboos are taken for granted by those subjected to them though unintelligible and meaningless to outsiders. Taboos do not dovetail, they do not form a coherent or systematic body of beliefs and practices; they are like individual strands that have come down from an archaic period and are older than religious systems and codes of morals with which, however, they have in common the categorical imperative; *thou shalt not!*

Thus, the description of a taboo, sounds not unlike that of an ordinary compulsion neurosis and contains some elements of familiarity for the psychoanalyst. Freud draws the parallel; the remarkable similarity which he uncovers must stand as an additional proof of the rich suggestiveness of the psychoanalytic method of research.

Both, taboo and compulsion appear similarly unmotivated, mysterious, self-justified, categorical; they are not enforced by any external promise or threat but by an unexplainable inner something which acts like a conviction. In addition to the characteristic absence of motivation and the strong, overpowering sense of inner compulsion *taboos* and *Zwangsverbote* are inexplicably "infectious": he who touches that which is taboo, becomes taboo; in the same way *Zwangsverbote* spread making an ever increasing circle of objects "taboo" in the neurotic sense.

Both, taboos and compulsions lead to the development of ceremonials; ceremonials sometimes are the only part remaining of an earlier taboo or compulsion neurosis. It is significant, too, that most taboos relate to touch and the sense of touch is also the nucleus for all compulsion neuroses, the *délire de toucher* being their prototype. Both have in common the injunction: *do not touch*; from that point the injunction spreads to: *do not get in touch with*, and to all the adjacent territory that may be opened up by figures of speech.

Freud relates: "The clinical history and psychic mechanism of compulsion neurosis has become known to us through psychoanalysis. The history of a typical case of *Berührungsangst* reads as follows: At the very beginning, during earliest childhood, there developed a strong touch-pleasure sense possessing a much more highly specialized aim than might have been suspected. Contrary to this pleasure sense there came from without an order against "handling one's self."

The order was accepted since it found support in strong inner emotions (love for one's elders); it proved stronger than the instinct which prompted to a handling of the genitalia. But because of the child's primary psychic constitution the order did not succeed in destroying the instinct. The effect of the order was merely to repress the instinct, the pleasure of touch, into the subconscious. Both, order and instinct remained, the instinct because merely repressed and not destroyed, and the order because its disappearance would have brought the instinct to consciousness and into action. Thus an unsolved (unerledigte) situation was created, a psychic fixation, and everything else ensued through the continuous conflict between order and instinct."

The chief manifest feature of this psychic constellation thus fixed is the ambivalent attitude of the subject towards the object or act in question. A similar ambivalent attitude is discernible in the taboo. The awe that stands back of the taboo has its roots in contrary emotions which Freud designates as *Ehrfurcht* and *Abscheu*, respectively.

Thus, in every essential characteristic taboo and compulsion neurosis are alike. This leads Freud to conclude that: "The taboo is an aboriginal restriction impressed from the outside (by an authority) and directed against the strongest pleasure of man. The desire to resist the restriction persists in the subconscious; those subject to taboo manifest an ambivalent attitude towards the object of their taboo. The magic power ascribed to the taboo is traceable to its capacity to lead men into temptation; it is conceived as an infection, because an example is infectious, also because the repressed pleasure spreads unto other objects through the subconscious. The expiation of a breach of taboo through some sacrificial act indicates that the obeying of a taboo entails a sacrifice."

Colored Audition.—The associative persistence of certain optic illusions, of form or color, with the perception of various aural stimuli is a curious phenomenon that has attracted the attention of the scientific world during the past fifty years. Pseudochromesthesia, or colored audition, as the phenomenon has been called, has given rise to various theories more or less fanciful; of these the anatomo-pathological viewpoint, according to which the contemporaneous perception of sound and color upon aural stimulation alone must be due to a peculiarity of nerve paths, is the easiest to conjecture but at the same time the least satisfactory. Most writers recognize that the various synesthesias are traceable to certain definite experiences of early life, when impressions are most vivid. This has been pointed out with particular emphasis as early as 1881 by Bleuler and Lehmann in their joint study of the subject.

In the present contribution Dr. v. Hug-Hellmuth summarizes the chief facts which clinical observations on so-called colored audition have yielded and after pointing out the unsatisfactory character of the theories evolved thus far proceeds with a detailed examination of her personal experience to which she applies the psychoanalytic method of investigation. A careful analysis of her own synesthesias in the light of her childhood experiences as revealed by early memories and awakened associations reveals that the psycho-sexual sphere furnished the background for a series of intimate and persistent associations between certain colors and sound, or words, letters and numbers. The numerous, minute details of which the analysis consists are not "abstractable."

The author concludes that synesthetic phenomena require for their production: (a) a constitutional predisposition (whatever this may be); (b) early erotic experiences incorporating associated chromatic and aural impressions as means either for affective repression and displacement or for mnemonic preservation of the experiences in question, according to their emotional tone (pleasant or unpleasant).

Cause of Chromesthesias Associated with Acoustic Impressions.—The author points out certain similarities between synesthesias and ordinary hallucinations. Since the latter are due to fixed repressions, according to the psychoanalytic concept of hallucinosis, it follows that, if the similarity between them and chromesthesia be more than superficial, these as well as all other synesthesias ought to be amenable to psychoanalytic treatment. In other words, synesthesias ought to be cleared away with the uncovering of the repressed memories to which they are due.

Several cases have furnished the author an opportunity to test the matter. The results have been gratifying. One case in particular, the analysis of which was carried out at some length, showed a clearing up of the synesthesias promptly upon the discovery of their repressed causation, as well as the disappearance of a coëxisting *pavor nocturnus*.

Such findings tend to support the presumption that many synesthesias, possibly all,—are manifestations of neurotic order, and like all neuroses, are due to various repressions and infantile fixations.

Symbolism of Pleasure-pain in Ædipus Myth.—In 1815 Schopenhauer addressed a letter to Goethe in which he wrote: "The courage to hide no question in one's heart is what makes one a philosopher. The philosopher must be one who, like Sophocles' Ædipus, looks for light on his terrible fate, and keeps on searching even after he begins to suspect that the search will yield him most horrible truths; but

most of us bear within ourselves the Jocaste who bids Œdipus, in the name of all gods, to search no further; and we yield to her and that is why philosophy is in the state in which she is as yet."

Ferenczi selects this passage to show how well the great philosopher of pessimism understood the requirements for a scientific mind as well as Schopenhauer's essential agreement with some of the cardinal principles of psychoanalysis.

Thanks to the researches of Freud we have learned that the Jocaste which we carry within ourselves and to which Schopenhauer refers, consists of inner resistances which have become fixed during early childhood and which may be entirely unconscious; it follows, therefore that every psychologist, before undertaking the study of the human mind, ought to analyze his own, down to its earliest formative periods. A similar self-analysis, aided and facilitated by the usual psychoanalytic technique should be equally useful to every person endeavoring to carry on any scientific work; it helps remove prejudices of an unconscious order and reveals as nonsensical, many of the controversies among men of science. Unconscious motives are responsible for considerable misunderstanding and controversial partizanship; uncover the former and the latter have no ground for existence.

Ferenczi points out further that Schopenhauer's reference to the Œdipus myth as an illustration of what a true thinker's attitude should be is by no means accidental. Other portions of the letter in question show that Schopenhauer's affective state at the time was determined by unconscious conflicts not unlike those symbolized in the Œdipus story.

Œdipus himself symbolizes the principle of reality; Jocaste who bids him, in the name of all gods, to search no further, represents the hedonic principle which governs the unconscious. The representation of the former principle as male and of the latter as female (similarly, in the analogous Germanic myth, Wotan-Erda) points to an unconscious recognition of the bi-sexual psychic nature of man. A number of other observations about the meaning of the Œdipus story and its pertinence to Schopenhauer's unconsciously motivated reference to it in the letter to Goethe show that Ferenczi possesses a keen insight into mental mechanisms.

BOOK REVIEW

PSYCHANALYSIS. ITS THEORIES AND PRACTICAL APPLICATION. BY A. A. Brill, Ph.B., M.D. W. B. Saunders Company. Philadelphia and London. \$3.00.

That this book has a distinct value and meets a real need is proved by the fact that a second edition is necessary after only one year of circulation. It is work that must bring psychoanalysis,—or psychanalysis as the author chooses to write it—to the attention of those unfamiliar with its principles and must be of great assistance to those who have already begun to acquaint themselves with the theories of Freud. Dr. Brill speaks from a knowledge gained by extensive study and tested and enlarged through his own psychoanalytic practice. Throughout the book attention is called to the fundamental characteristic that distinguishes psychoanalysis from all other psychologies and psychotherapies, namely the emphasis upon individual psychology and the employment of it in investigation and treatment. It is in the so-called "border line" psychoneuroses and psychoses that psychoanalysis has thus far particularly proved its usefulness.

The first chapter, "The Psychoneuroses" states briefly the history of the beginning of psychoanalysis developed from Freud's experience in the treatment of hysteria, from which he evolved his theories of infantile sexuality, repression, the struggle between the repressed material and the psychic censor and the resulting substitution and conversion, obsession and compulsion, doubts and phobias.

The value of the dream in the investigation into the unconscious, as a means of entrance into the infantile material of repression and fixation, together with the mechanism of the dream, form the content of the next chapter condensed from Freud's master work, "The Interpretation of Dreams." This chapter like the others illustrates by cited cases the practical working value of the theories. At the end of the chapter a brief, pointed summary of the psychological character of the dream reveals it as a wish-fulfilment arising out of the unconscious repressed material, and shows its consequent therapeutic value as a means of investigating the psychotic symptom, which also has its origin there.

The particular etiology of the true neuroses, neurasthenia and anxiety neurosis, which separate them from hysteria and the com-

pulsion neurosis is discussed next together with the symptoms of anxiety, which occur in many forms.

The chapter on "The Compulsion Neuroses" is one of great interest. The author has interwoven Freud's theories concerning them with the elaboration of a psychoanalytic investigation into such a neurosis. The case is of especial interest because it illustrates strikingly how the apparently paramount obsession,—with this patient a troublesome and depressing obsession that all Jews, his own people, would be killed—has its origin as a wish-fulfilment in many hidden complexes in the repressed unconscious. Only by long and patient analysis assisted most by dream interpretation are the manifold causes of the obsession found and removed. Premature sexual development and aggression, the parent complex, conflict of love and hate, masturbation, homosexuality, all were revealed behind the obsession and the whole chapter beautifully presents the far-reaching mechanism of the compulsion neurosis.

The relation of psychoanalysis to the psychoses shows how the hidden complexes may be reached by Jung's "association method," while here again is emphasized the individual character of psychoanalysis which alone has found the way to the individual cause for each affect, so that the patient "ceases to be an enigma" and his complexes are capable of being understood. Paranoia is distinguished from dementia præcox by its origin from a fixation at the infantile stage of development known as narcissism and the next stage closely following it, homosexuality. The conflict arising from this latter is solved through the mechanism of projection, in which through delusions of jealousy, persecution and erotomania the homosexual is denied, all finally absorbed in the delusion of grandeur when the libido has returned to its early stage of narcissism. In dementia præcox the libido returns to a still more remote stage, autoerotism, solving its conflict by the hallucinatory mechanism. The process of unsuccessful repression in its three stages, the fixation, the actual repression and its failure is carefully explained.

"Psychopathology of Every-Day Life" shows how the activity of the unconscious exerts its constant influence upon our daily words and actions, causing often trivial forgettings and seemingly accidental mistakes.

"Hysterical Fancies and Dreamy States" result from the unconscious phantasy, the development of the fancy once connected with the sexual life, especially masturbation. The phantasy converts itself into somatic symptoms, or actual "dreamy states" show plainly a direct correspondence with the psychic stages of the masturbatory

act proving themselves thereby substitutes for abandoned masturbation.

"The Œdipus Complex" describes that fundamental complex, the world-old problem of incestuous feelings toward one parent with hatred of the other, early repressed and sublimated in healthy individuals but a most common foundation for the neurosis in those so disposed. The only child has a double problem to meet. It comes more completely under the domination of the Œdipus complex, at the same time acquiring an overweening sense of its own importance and superiority, which unfits it for later contact with reality. Fixation upon either parent prevents normal sexual development and a normal sexual life.

Dr. Brill shows how large a place in the neurotic complexes is occupied by the anal erotic or fixation upon the anal erogenous zone. The results upon character are marked in the distinguishing traits of orderliness and scrupulosity, economy amounting to niggardliness and obstinacy even so far as spite, violence and revengefulness.

"Freud's Theory of Wit" forms the subject of the last chapter. An examination of the technique of wit and of its purpose and tendency shows that it gives pleasure because of economy of psychic expenditure. This it accomplishes by releasing from the demands of reason and logic and removing inhibitions due to culture and ethical principles. In its mechanism wit shows a likeness to the dream, in its social significance it differs from the dream. The latter belongs to the individual alone. It is a hidden wish fulfilling practical needs "through a regressive detour of hallucinations." Wit works socially only and seeks actively to acquire pleasure from our active psychic apparatus.

If the book seems somewhat cursory and superficial in its presentation this is due to the amount of material comprehended in one volume. It offers a condensation of the theories expounded more fully by Freud. These various theories are stated clearly and convincingly though briefly and in such a way that there is given a comprehensive background for further study. The book therefore will fulfill the avowed purpose of the author by stimulating such an interest that the reader will proceed to the further study and mastery of Freud's fuller presentations of the theories and fundamental principles of psychoanalysis.

L. B.

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ORIGINAL ARTICLES

CONTRIBUTIONS TO THE PSYCHOPATHOLOGY OF EVERYDAY LIFE: THEIR RELATION TO AB- NORMAL MENTAL PHENOMENA¹

"Sooner murder an in-
fant in its cradle than
nurse unacted desires."
—Blake.

BY ROBERT STEWART MILLER

THE FOREWORD

"Mankind has a bad ear for new music."—Nietzsche.

The fundamental difference between the old and the new psychology lies in the fact that, in the former, the part played by feeling in relation to mental processes is a subordinate one, whereas, in the latter, it occupies in this connection a very prominent place. The play, so to speak, of our feelings determines, to a great extent, our mental processes: and if, through the interference of the censor of consciousness, no direct play be allowed, then the manifestation of such feelings may be traced indirectly. But if we maintain that feeling plays such a large part in the determination of mental processes, then we are only paving a way for the doctrine of rigid determinism in thought and action, and here we are face to face with a great stumbling-block, at least, as far as the ordinary individual is concerned. Even if one only endeavors to demonstrate to him the fact that much can

¹ Being a thesis accepted for the degree of M.D., Glasgow University.

be said for the deterministic theory, his pride is hurt. He likes to think, and with good reason, that his thoughts and acts are volitional. So far, our remarks on the attitude of the ordinary individual apply only to processes which are conscious. What about those that are unconscious? Let us first deal with the average man. For him, unconscious processes might be non-existent. He never seeks to explain them, nay, thinks it folly on the part of anyone to attempt to explain them, for he regards them as meaningless and therefore, in his eyes, any attempted explanation can only be attended with fruitless results. For the determinist, however, they are subject to as rigorous a determinism as are processes in consciousness. On the one hand, then, we have those to whom conscious processes are volitional, but to whom all, or nearly all, unconscious processes are meaningless; and, on the other hand, those to whom conscious and unconscious processes are alike subject to a rigorous determinism. Incompatible as these theories seem, it may be that a solution of the problem is to be found in accepting the deterministic theory as far as unconscious processes are concerned, the truth of which it is partly the purpose of this thesis to demonstrate, in conjunction with the volitional theory where conscious processes hold sway. The difficulty lies in the illusion that because in conscious processes we exercise free-will, that, therefore, free-will plays a large part in our conscious processes. Here we must leave the matter for the present, as it is not the object of this thesis to answer the vexed question of determinism and free-will. It is sufficient that we are now able to recognize clearly two distinct classes, first, those who attach little or no significance to unconscious processes, these forming by far the great majority; and second, those who not only attach great significance to such processes in themselves, but who regard them as being very pertinent to processes taking place in consciousness.

It is to this latter class that Professor Freud of Vienna belongs and as a member of which he has done such Herculean work as far as psychology is concerned. Briefly stated, the points in Freud's psychology which concern us here are four in number.²

² His views are expounded in his numerous writings, the most important of which, in the present connection, are "Die Traumdeutung," "Drei Abhandlungen zur Sexualtheorie," and with (Breuer) "Studien über Hysterie."

First, he assigns a rigorous determinism to all psychical events; second, he states as a tentative hypothesis, that there is to be assigned to each psychical event what he calls an "affect," varying in quantity and possessing a certain degree of independence in its attachments; third, every psychical event is accompanied by a certain amount of energy, the over-accumulation of which leads towards abnormal mental functioning and the discharge of which is accompanied by the sensation of relief; finally, inasmuch as feeling plays such a large part in the psychology of the individual, he regards unconscious processes as the expression of our feelings or desires, which, of course, need not necessarily be gratified in consciousness. This last hypothesis he further elaborates in order to show the mechanisms which are at work in the construction of mental processes. One of these mechanisms commands our attention at present, a knowledge of it being necessary to a proper understanding of this thesis. If gratification is denied to a feeling, or, in other words, to an unconscious wish, through the censorial influence of consciousness, more conveniently termed the psychical censor, then what is known as "repression" of that wish occurs, the amount of repression depending partly on the strength of the wish, partly on the strength of the censor.

A wish, then, may be successfully repressed, but it is not to be inferred that it is therefore rendered inactive. It still plays an active part in mental life, even though it remains for all time insufficiently active to overcome the psychical censor. If, then, it be not subjected to repression, it appears direct in consciousness; whereas, if, owing to the strength of the psychical censor, an unconscious wish prove scarcely strong enough to find direct expression in consciousness, it will manifest itself therein indirectly.

That this mechanism holds good in certain normal and abnormal mental processes and that it explains many hitherto seemingly absurd phenomena occurring in insane states, it is our endeavor to prove. A word may be conveniently said here, however as to the justification of the adoption of these hypotheses, for though we shall, by personal experience and personal observation, prove their correctness, it is as well to offer some show of reason for the use of such terms as psychical censor, intrapsychical conflict, and the like.

In the elucidation of any problem, Science demands a very definite method of arriving at the truth. If we turn our minds, for example, to the subject of acquired immunity, we find, as the method adopted in the solution of this problem, first, a collection of facts; second, a classification of these facts; third, the construction of a theory designed to explain these facts. The theory propounded need not necessarily explain all the known facts; it is sufficient if it lead to the establishment of fundamental laws relating to them. Ehrlich's side-chain theory is of this nature, inasmuch as it does not explain active immunity apart from the presence of anti-substances in the serum. Nevertheless, Ehrlich is entitled to speak of a molecule of protoplasm as being composed of a central atom group with a large number of side-chains. His "atom-group" and "side-chains" have no real existence: they are but figments born of his scientific imagination, and, as such, are comparable to the atoms of the chemist and the ether waves of the physicist. That they enable him to give a reasonable explanation of certain phenomena is sufficient justification for postulating their existence. For exactly the same reason, such terms as were mentioned above are used in this script.

I. CONTRIBUTIONS TO THE PSYCHOPATHOLOGY OF EVERYDAY LIFE

"He who has eyes to see, and ears to hear, becomes convinced that mortals can hide no secret. Whoever is silent with the lips, tattles with the fingertips; betrayal oozes out of every pore."
—Freud.

The Forgetting of Given Memories

We are here only concerned with typical cases. If I fail to recollect that I was accosted on the street yesterday by a boy who asked to be directed to the British Museum, there is nothing strange in my inability to remember the incident. I had no cause to remember it, and there is nothing psychopathological about my forgetting it. But if I forget my own name, or my brother's name, or if I set out from my house one morning to make a call in a certain part of the city and find myself, after travelling some distance, not at, nor approaching my *intended*³ destination, but

³ I had almost said "desired" destination, but strictly speaking, this would have been incorrect, otherwise there had been no mistake. Our unconscious desires are, as will subsequently be shown, much stronger than our conscious ones.

in some other quarter to which I had no conscious intention to go, then some explanation of such an unusual occurrence is necessary. It is not merely an unusual occurrence, it is a very definite psychopathological act.

We have one other consideration to take into account besides the fact that we are dealing with a given memory, and that is, that the person with whom we are dealing must not be subject to memory disturbances either quantitative or qualitative. The forgotten memories of an alcoholic dement, for example, are not, for the present, to be compared with those of the normal individual.

Proper names furnish, perhaps, more striking instances of what we refer to, than anything else. Everyone has, at some time or other, had the experience of being suddenly unable to recall a hitherto well known name. We think of the person, of his appearance, of where we last saw him, perhaps we even remember the name of a companion who accompanied him on that occasion, whom we had not previously met and whom we have not since encountered, yet still we are baffled in our quest for the name. We may get the length of saying that we think the name begins, for example, with a B, that we are sure it does, but still the name escapes us. Next day, perhaps, the name suddenly flashes through our mind, and we pause for an instant to think how curious it is that we forgot it. The incident then passes into oblivion; we never seek to explain such occurrence to ourselves, unless, perhaps, to add by way of explanation that memory plays us funny tricks sometimes.

Some time ago, I took up a card to send to a friend of mine, with whom I had been long and intimately acquainted. I was taken by surprise, however, when I found that I could not recall his name. It was his Christian name I especially tried to remember, for I had always known him by such, and seldom was obliged to use his surname. I thought of him as I could see him in my mind's eye, of when and where I had last seen him, and so on, but no clue came to hand. Suddenly I recalled the surname, but the Christian name was as far off as ever. That I should be able to recall that portion of his name by which I seldom had cause to refer to him, seemed to me, at the time, a most unusual circumstance. I may say here that I was then unacquainted with

the mechanism involved in the forgetting of such memories. It was only after some twelve to fifteen hours had elapsed that I succeeded in recalling the Christian name. Why was this? I can demonstrate the matter clearly enough. The full name of the individual in question was John Calderwood the latter part of which, as we noted above, I remembered before the former. Previous to knowing him, there had entered into, and had disappeared out of, my life, a person, by name John Burton Brown. Ever since this latter person passed out of my life, I have been unconsciously repressing all memories of him. To those who are unacquainted with psychical laws, this statement may appear paradoxical enough, as it seems to infer a contradiction in terms and that if a mental process of any kind takes place, it must, ipso facto, take place in consciousness. That this assumption is wrong, it will be my endeavor to demonstrate in these pages. Both persons had been known to me by their Christian names; but their Christian names were the same, and owing to the fact that that particular name, through its association with the surname Brown, had been repressed into my⁴ unconscious I was unable to recall it in connection with the surname Calderwood. Let me now explain how I came to this conclusion. As has been mentioned above, the incident occurred before I was familiar with the Freudian mechanisms, and it was only after becoming acquainted with these that I reached a satisfactory explanation of my memory lapse. I took the Christian name John which I had forgotten, and which, as I thought, I had little reason to forget, and proceeded to associate to it. This entails the putting down, in sequence, of the various thoughts that rise in one's mind when reacting to the word in question, care being taken to exercise as little censorial influence over one's thoughts as is possible. The first association I gave was the French word Jean, then the corresponding feminine Jeannette. This made me think of a character I had lately seen in a dramatic sketch, and this in turn brought another character to mind, of the same name, whom I saw many years ago in an opera performed in the Athenæum at Glasgow. My next thought was that my knowledge of the operas was by no means what I should like it to be and that I had often had cause to regret this

⁴ The adjective used substantively, as in the writings of Brill, Jung and Freud.

fact. My next association was the opera Faust, which was the one I had last witnessed, and following upon that, the person who had accompanied me on that occasion, viz., John Burton Brown. My associations carried me no further, and curiously enough, I failed to recognize that I had already reached a satisfactory explanation of the difficulty.⁵ So I again began to associate to the Christian name John, and again arrived at a point at which the person John Burton Brown completely filled my thoughts. This time I did notice that his Christian name was the same as the one I had forgotten and it was only on re-reading my first associations that I found I had previously missed the same result. Thus reaching of the same goal by two distinct routes rules out of account a mere coincidence. Furthermore, the overlooking of John Burton Brown's identity in the first instance is not to be ascribed to chance. Such a mechanism is only too frequently adopted by the psychical censor in order to avoid disagreeable thoughts rising into consciousness.

It is here convenient to bring forward another point for our consideration, viz., the way in which an affect⁶ cleaves to a name. We are all aware that there are certain names we would not like to bear because of the affects accompanying them, and others again to which, for the like reason, we are partial. A good example of what I mean is to be found in "Julius Cæsar" (Act. 3, Scene 3):

Third Citizen. Your name, sir, truly.

Cinna. Truly, my name is Cinna.

Second Citizen. Tear him to pieces; he's a conspirator.

Cinna. I am Cinna the poet, I am not Cinna the conspirator.

Second Citizen. It is no matter; his name's Cinna; pluck but his name out of his heart, and turn him going.

Again, every schoolboy knows, as Macaulay would have said, that there are anarchists and anarchists. Those who do not believe in the "propagation by deed" methods are closely allied to such individualists as Herbert Spencer and Harold Cox. Yet one has always the greatest difficulty in getting people to understand (as

⁵ Association tests, as a rule, take a long time to complete and cover many pages. This one is cited in detail, because of its brevity.

⁶ An "affect" may be defined as that which gives an idea its emotional tone. Cf. page 123.

a rule, discussion yields more heat than light upon the subject) that an anarchist may be a highly respectable member of a community. The difficulty lies, I think, not so much in ignorance, but in the affect accompanying the term.

Not long ago, I was discussing boys' Christian names with a friend, and I ventured to remark that "Archie" was a very suitable and pleasant-sounding name. He replied that he could not tolerate it, and I might have pursued the matter no further, had he not again introduced the name in question only to re-express strongly his disapproval of it. This aroused my curiosity sufficiently to test the Freudian mechanisms, for wherever one encounters a strong prejudice, one may suspect some very touching reason for the same. I asked what objection he took to the name, but his only reply was that he did not like it. When I told him that he probably had had some unfortunate connection with someone of that name, he did not deny it, but asked if one might not simply take a fancy or a dislike to a name. Two or three days later, however, he admitted that my surmise was correct, and gave me sufficient details in explanation.

It is worthy of notice that sellers of goods are well aware of the value of the affect attaching to a name. The "Phiteesi" Boot Company is an example of this kind, and many more might be added. Cryptograms, too, are made use of because they serve to hide painful affects.

At the present time, I have a patient in one of my wards, whose name I ought not to have forgotten because of his striking facial characteristics if for nothing else. The fact that he occupies a bed in one of my infirmary wards and that I have been attending him every day for a prolonged period makes my memory lapse all the more surprising. His name is "Burton," and I need only point out that it is the same as the second Christian name of my one-time friend, John Burton Brown, referred to above. It is to be observed that, as a general rule, anything once forgotten tends to be forgotten again.

To a colleague of mine I once had occasion to refer to a third party who had made a strong impression on me, but whose name I could not recall for a matter of twenty-four hours or so. The name in question was "Gresham," and it was only after associating to the word, that I realized that I then had an outstanding account with the Gresham Publishing Company.

It is convenient to remark here upon another definitely psychopathological act. During my student life, it was my misfortune to find myself in an unenviable position financially. Much time and much self-denial⁷ were necessary ere I could say farewell to my creditors. So much, indeed, was this the case, that for the past two years I would not allow an account of any kind to be run up against me. I even sacrificed my early morning newspaper in order to pay for it before I read it. I am only now beginning to adopt a more reasonable attitude in these matters. The over-scrupulous attitude here shown was but the result of over-determination and is undoubtedly a defense mechanism, primarily conscious, secondarily unconscious, in order to avert a like calamity. Bernard Hart⁸ defines an obsession as the "overweighting" of a particular element in consciousness, and it is such instances as the above that lead us to the genesis of true obsessions. The "washing mania" of which I will have to speak later, is due to the same mechanism symbolically expressed.

One of our greatest living writers, Antaole France,⁹ tells a story concerning Pontius Pilate. The incident with which the story deals is supposed to have occurred when he was a man well-advanced in years. While travelling through the desert on one occasion he lights upon an old acquaintance, and, as two men should who hail from the same land, they spend an hour or two together in pleasant reminiscences. The acquaintance has occasion to recall to Pilate's mind the trial of Jesus, and the story winds up dramatically enough with Pilate saying "Jesus—Jesus—of Nazareth? I cannot call him to mind." The associations centering around the trial in question must have been a source of great pain to Pilate. How well repression had forced them deep into his unconscious is here well illustrated.

Before we pass from the subject of proper names, one other point is worthy of our attention. I refer to the common enough habit of casting a slur upon a person by pretending to forget his name. I have heard a politician raise a titter amongst his audience by referring to his opponent in the election field as "Mr.—

⁷ The reader will excuse the frankness of this statement, in the cause of science.

⁸ "Psychology of Insanity," p. 33.

⁹ "Mother of Pearl."

Mr.—what's his name." In such a case the speaker acts as though the name had suffered through repression. On the other hand, we feel rather pleased that our names are remembered, when we have little reason to expect that such will be the case.

The forgetting of words other than proper names may be just as important. While examining a row of books in a secondhand bookshop in Charing Cross Road one day, I picked up a volume on "Sleeplessness" and read therein the following lines:

"Blest be the man who first invented sleep,
But curst be he with curses loud and deep
Who then invented, and went round advising,
An artificial, cut-off, early rising."

They amused me much at the time and I committed them to memory by repeating them to myself at odd intervals. The day following I repeated them to a colleague with the exception of the word "artificial," which I failed to remember. Associations to the word brought to consciousness the fact that I had that day paid a visit to my dentist, whose rooms, by the way, are also in Charing Cross Road, and that I had come away from him, thinking what a pity it is to have a single artificial tooth in one's head. Artificial—I can remember how the very word pained me at the time.

The forgetting of articles, the carrying out of an intended purpose wrongly, and the forgetting to carry out an intended purpose are due to the same causes. When travelling from Manchester to London one day last year, I made up my mind, as the day was fine, to seek out a friend as soon as I arrived at my destination and spend the evening with him. I considered that I could leave my bag in the left-luggage office, but looked upon my umbrella as a decided nuisance. On arriving at Euston, I would have left the latter behind, had not a fellow-passenger directed my attention to it.

Last Christmas, I offered, by way of a present, to pay a dentist's bill. A day or two later, I found that my offer had been somewhat rash, and that I could barely undertake the expense. I promptly forgot all about it, and several weeks had elapsed ere my brother introduced the matter in conversation and I was reminded of my unfulfilled promise. Similarly, bills are frequently mislaid, cheques but seldom.

Those who have witnessed Bernard Shaw's "Cæsar and Cleopatra" cannot fail to remember how upset Cæsar becomes, as the hour of his departure arrives. He has forgotten something, and feels very annoyed with himself on this account. Finally he remembers what it is—to say goodbye to Cleopatra. This showing to the world at large that she had suffered repression into his unconscious, and thus expressing his opinion of her, is a very delicate method of disparagement, and is similar to the pretended forgetting of names.

Having occasion to appear at Bow street one day, in connection with a deportation order, I enquired of my colleagues the most convenient way to travel. I was advised to alight at Holborn tube station, have my lunch in one of the neighboring restaurants, and proceed to the Court. I duly set forth, but when I first realized what I was doing, I found myself, after having alighted at Piccadilly, which is three stations beyond Holborn, walking towards the restaurant I usually frequent when off duty. The erroneously carried out act indicates where I would rather have been at the time.

Mistakes in Speaking

Mistakes in speaking are pregnant with meaning. An excellent example is afforded us in "The Merchant of Venice" (Act. 3, Scene 2), in which Portia says:

"There is something tells me, but it is not love,
I would not lose you; and you know yourself
Hate counsels not in such a quality:
But lest you should not understand me well,
(And yet a maiden hath no tongue but thought)
I would detain you here some month or two,
Before you venture for me. I could teach you
How to choose right, but then I am forsworn;
So will I never be; so may you miss me;
But if you do, you'll make me wish a sin,
That I had been forsworn. Beshrew your eyes,
They have o'erlooked me, and divided me:
One half of me is yours, the other half yours,—
Mine own, I would say; but if mine, then yours,—
And so all yours."

By her lapsus linguæ, in which she tells Bassanio that she is already his, Portia allays her suitor's anxiety.

What is known at Oxford as a Spoonerism, so called on account of a distinguished professor who frequently committed the error, is the common mistake of replacing the initial letter or letters of a word by those of a succeeding word, usually taken from the same sentence.

While making a mental examination of a patient under my care, I obtained an anamnesis in order to test his memory. He had occasion to point out to me that he had made a mistake in saying that he had been at home prior to his admission to the asylum. I knew, of course, that this was so. In making his statement, however, he said "miscape" for "mistake" and I at once concluded that he was either meditating an escape from the asylum, or that he had escaped from the poorhouse infirmary, which had been his place of residence prior to admission. The latter was the more probable supposition for the simple reason that he had omitted all mention of that institution when giving me his history. I at once taxed him with having taken French leave of that place. He hesitated, became agitated, and finally, with some sense of shame, admitted the truth of my statement.

When returning from Glasgow to London recently, the day being particularly fine, I was loth to spend time in travelling. However, I had no option in the matter, and approaching the bookstall in the Central Station, I asked, amongst other things, for the *Telegraph* instead of the *Herald*. Thus, in my lapsus linguæ, I expressed very pointedly my feelings in connection with the long journey that was before us.

While speaking to a colleague of mine who was a candidate for an asylum post in Wales, for which a knowledge of Welsh was a necessity, I said to him "So if you feel that your knowledge of French is good." etc., substituting the word "French" for the word "Welsh." The error that I had fallen into would have escaped me, had not my attention been called to it. I made a mental note of the mistake, and later, found on associating to the word "French" that only that morning I had expressed the regret that my knowledge of French was not sufficient to allow me to speak it fluently, and that I had pondered over various methods of remedying this deficiency.

One day, when taking a very full anamnesis from a patient as a preliminary to submitting her to a psychoanalytical investigation,

I had occasion to ask her at what ages her parents had respectively married. She told me that her father was then twenty-two years of age, but that she could not say how old her mother had been. She gave me the year of their marriage, however, and her mother's age at death. Thinking to get what I wanted, viz., her mother's marrying age, by means of a little arithmetic, I asked her in what year her mother had died. To this she did not at first reply, but later said questioningly, more to herself than to me "1822?" and then, "No, No; how stupid of me: she was married in 1861." But when I thought of it thus 18-22, I felt certain I had got the information I desired. I assumed her mother to have been eighteen years of age when she married. My assumption proved correct, for the patient brought me a record of her mother's death a few days later, from which it was easy enough, knowing the year of her marriage, to calculate her age at that time. My questions, as I subsequently found out, touched upon a complex,¹⁰ and her mistake serves to show how well her mother's marrying age was known to her, though it had not succeeded in rising into consciousness. If anyone thinks that I am here reading a meaning into what has no meaning at all, I can only say that such an attitude is neither justifiable nor scientific, that the mistakes of everyday life must, *a priori*, have some explanation, and that until someone can furnish us with psychical laws which can be adopted over as wide an area and hold as true as those so ably set forth by Freud,¹¹ then, and then only, can his theory and its practical application be questioned. The incident recorded above is also an excellent example of that feature in word-reaction tests known as "perseveration," a thing the patient referred to was particularly guilty of in her subsequent associations.

One other matter we may well consider under this heading, and for an illustration, I turn to Hamlet (Act 3, Scene 2). Thus the Player-Queen:

"Nor earth to me give food, nor heaven light.
Sport and repose lock from me day and night,

¹⁰ A "complex" may be defined as a repressed group of emotionally toned ideas.

¹¹ As Jones, in his "Papers on Psycho-Analysis," epigrammatically says, "In the future, reason will be used to explain things; at present, it has to be used to explain them away."

To desperation turn my trust and hope,
An anchor's cheer in prison be my scope,
Each opposite that blanks the face of joy
Meet what I would have well, and it destroy,
Both here and hence pursue me lasting strife,
If, once a widow, ever I be wife."

The Queen (of Denmark) here interpolates:

"The lady doth protest too much, methinks."

Precisely: by a process analogous to the phenomenon of over-determination which I have already commented upon, the Player-Queen betrays her own mind. In her determination that no one shall know her true feelings in the matter of second marriages, she oversteps herself; and her vehement denunciation only serves to show in what direction her thoughts lie. Many people are guilty of this protesting-too-much, and in so doing only succeed in laying bare their minds.

Mistakes in Writing—Misprints

Mistakes in writing are not made without cause and furnish us with good examples of repressed desires. When next January comes round, we will all probably make the mistake of heading our letters January, 1915, thereby signifying our regret that another year has slipped past. Similarly, when we are eagerly anticipating some event, we frequently mistake Monday for Tuesday, Tuesday for Wednesday, and so on. A student may, as the end of a term approaches, date back his letters, thereby expressing his wish for more time to prepare himself for examination. The commonest mistake made in writing is, perhaps, that of writing the first letter or syllable of one word, usually taken from the same sentence, instead of that of another. Such mistakes are not to be ascribed to chance, haste, inattention or the like. These are only predisposing factors, not the cause. Besides, in the committance of these errors, haste only succeeds in defeating its own object.

One day, when deep in a book on mythology, I suddenly remembered that I had omitted to write a somewhat urgent letter. As I was very interested in the matter I was then reading, I turned over in my mind the possibilities of postponing my letter-writing. Realizing this to be impossible, I very reluctantly laid

down my book and began to write. Let me now quote the lines which I had just read, and which I was so loth to leave aside. The tale is that of Isis and Osiris from a chapter on Egyptian mythology:

"She (Isis) was represented as a woman with the horns of a cow. Osiris, her husband or son, for he is regarded as both, is killed by his brother Set or Sethi, a being whose character answers to that of the Hindu Vritra," etc. Where two names are offered for the same individual, I instinctively choose the more euphonious, and in this instance I selected the form Sethi for future reference. Turning now to the letter I wrote, I had therein occasion to remark that my brother was busy "analyzing" and "synthetising" certain substances, but when I reached the latter word it recalled to mind the fact that I had seen Jones¹² use a different form of the same word, viz., "synthesising"; and that when I had come across it, the subject-matter having proved so interesting, I had omitted to consult a dictionary as to which was the more correct form. I there and then looked the matter up, and found that the latter was given the preference. I therefore proposed to use it, but found on re-reading my letter, that I had spelt it thus "synsethising." For a time I was quite unable to account for this mistake, but if the word I wrote be divided up into three syllables, thus, 'Syn-sethi-sing,' in the center is found the name of Osiris's brother, a name which I had made a mental note of prior to throwing my book aside. My unconscious thoughts were with Sethi, and my mistake indicates the spirit in which I took up my pen to write.

When furnishing a medical report on some boys, I recently wrote, "many of the boys were found to be underglad," putting "g" for "c," at the same time showing in what direction my sympathy lay. On another occasion, when acting as an assistant in general practice, I had good reason to complain of the poverty of the heating arrangements. I wrote to my principal about the matter, and amongst other things said "Surely a man is worthy of his fire," substituting "f" for "h."

It may here be observed that once a mistake is made, re-reading of the script only too frequently fails to reveal the error. The unconscious impulse which was the cause of the mistake is still

¹² "Papers on Psycho-Analysis."

potent enough to prevent the attention of the writer from being cast in that direction. Hence the value of having one's proofs read by a second party.

Misprints are due to the same causes, though they are not so easy of explanation owing to the fact that the errors may be made by one of several people, the proof-reader, the printer, or the writer.

Punch takes the following from the *Scotsman*, "He had neither the wealth of the Plantagenets, nor did he derive any income from the American trusts (loud daughter)"; and thus comments upon it: "We knew what was meant without the explanatory parenthesis."

Mistakes in Hearing and Reading—Assimilation

One of the commonest examples of assimilation is the hearing of one's name in mistake for another's. The likelihood of this is increased by similarity of the names and an anticipatory mood. The student, expectant of passing in an examination, may fancy he hears his name two or three times when the pass-list is being read out.

When submitting a patient to the word-reaction test, he mistook the word "cream" for "dream," and reacted with "something going on in the mind." I mistook this for "something going wrong in the mind," a most appropriate assimilation on my part considering the fact that he had assimilated the test word.

Mistakes in reading, provided the type is clear and distinct, furnish us with truer examples of assimilation than mistakes in hearing; for in the latter, one must always discount the factor of indistinct pronunciation on the part of the speaker. An assimilation, in its psychological sense, is a difficult thing to define. All mistakes in hearing and reading are not true assimilations, a fact which I have seen no psychoanalyst comment upon. It is true, nevertheless, that one can almost always instinctively distinguish between a word assimilated and a word taken up wrongly through bad pronunciation. If a speaker have a number of people for his audience, all of whom simultaneously mistake one of his words, especially if they do so in the same sense, there is no assimilation; but if only one or two out of the number present

make the mistake, we are justified in assuming an assimilation. The sense of hearing of everyone concerned must, of course, be normal.

One evening recently, when my mind was full of the new psychology, I thought I saw, on opening a newspaper, in fairly large type the heading "Freud in Germany." On looking again, however, I saw "Fraud in Germany." In this instance no blemish could be found in the printing.

The following, from *Punch*, is also an excellent example of pure assimilation. An extract from the *Dublin Saturday Herald* reads: "The suffragette leader, looking very pale and emancipated, was driven out of prison in a closed carriage." *Punch* comments on this, "The wish is father to the look." So much for the misprint; now for the assimilation. On reading the above extract and the accompanying comment, I failed to see the point of *Punch's* remark, so I read the matter once more but with the same result. Thinking that I must be unusually dull in the head, I set myself to carefully read the matter a third time. Then, and then only, did I notice that the world linked to "pale" was "emancipated," and not "emaciated," as I had taken it to be. I need only add that I am an ardent supporter of the anti-suffragist movement.

On opening my programme at Covent Garden last winter, whither I had gone in company with a friend to see the Russian Ballet, judge of my astonishment in seeing the title "Les Syphilides" given to one of three dances. The title was, of course, "Les Sylphides." My friend made the same mistake and correctly interpreted it as the result of a heated discussion we had had previous to leaving for the theatre, on the value of salvarsan in the treatment of syphilis. Curiously enough, a colleague of mine, who had been present during the discussion, and to whom I handed my programme when I returned, remarked to me, "Do you know, when I saw that (pointing to the title) at first, I thought it was 'Les Syphilides.'"

Symbolic Acts

Symbolism plays a large part in our everyday life. That symbolic acts enable us to get a glimpse of a person's unconscious is well known, though the importance of it generally passes unper-

ceived. Music is often used to give expression to our complexes. For instance, when a person sits down of his own accord at a piano, we may justly interpret his unconscious feelings by what he plays.

A good illustration of symbolism is here related. One very hot day, having walked far into the country and having had nothing to eat or drink since early morning, I halted at a farm house not far from the road,¹³ and asked for food. The good lady of the establishment very civilly entered into conversation with me, and learning that I had travelled far, she bade me come in and be seated. Being pleased with my reception, I entered; and while I partook of the food and drink set before me, our conversation continued. In the room in which we were seated was a curtained recess leading to an outhouse of the kind so frequently seen in farm houses, from which resounded the voice of someone singing "Coming through the Rye." During a pause in our conversation, the strains grew louder and louder, and finally, a young girl entered the room, abruptly ceasing her song as she stepped forward and caught sight of a stranger. I asked her to continue, but this she would not, only busying herself with her work. When I had finished my repast, and was about to take my leave, I asked permission to put a question to her. To this she readily enough assented, so I asked her if she would tell me why she had been singing. She replied "What a question! I sing because I am happy." "Yet many people," I said, "are happy, and have good voices, but only few sing." Here she vouchsafed no remark, so I continued; "But I am not so concerned about your singing; besides, you have already given me an answer": "but why do you sing that particular song; perhaps you have good reasons for doing so?" To this she naïvely replied, as she beat a hasty retreat through the door by which she had entered, "And I have."

A friend of mine, who was about to get married, came downstairs to breakfast one morning, whistling the Wedding March from Lohengrin. "Surely," I said, "you think it long waiting for the 21st" (naming the wedding day). "As a matter of fact, I do"; he said, "but I don't quite follow your remark." I asked him if he knew what he was whistling, but it was evident from the

¹³ Beyond Baker's Loch, near Drymen.

pause which followed that he did not. He finally succeeded in bringing the matter into consciousness, when he realized the justification of my remark.

Those who have been fortunate enough to see "Instinct" a play, by the way, which might have been written by Freud himself, so accurately does it portray his theories, must remember the incident when the husband, a surgeon, advances towards his wife, thinking to embrace her, but only to find that she recoils affrightedly, throwing both hands over her eyes. To her husband's "Why, what's the matter?", she replies, "Nothing—nothing: I—I saw a spot of blood on your cuff." No blood was there, and after demonstrating this fact to her, her husband says "Come, come, your nerves are out of order!" But her false perception is only a preliminary to her denunciation of him as one whose hands are continually steeped in blood, and proves to be symbolic of the mental picture she had of her husband. Her affection, too, for the consumptive poet, who is the source of all the discord, is but her unsatisfied maternal instinct coming into play.

While speaking of this play, it is worthy of notice that a lapsus linguae occurs in it which is pregnant with meaning. The surgeon, in his consulting room, is notified of the Iago of the piece, by name "Walker," and when he approaches, the surgeon says, "Sit down, Doctor—eh—Walker, I mean" substituting "Doctor" for "Walker," and thus unconsciously expressing his disapproval of the latter's visit.

Projection and Allied Mechanisms

The phenomenon of projection, which, as we shall see later, is a noticeable feature in many abnormal mental states, is also commonly resorted to in everyday life in order to avoid touching upon a painful complex. One illustration will suffice. A friend of mine one day asked me if I could do anything for a fellow-worker of his who suffered much from spermatorrhœa. During the latter part of his recital of the case, he said, "Six months ago he sought medical advice on the matter, but the doctor has failed to treat *me* with any degree of success." Here I interpolated "You mean 'him' of course." He at once recognized his mistake

and added by way of explanation "No, 'me' is correct. I regret I misled you, but I felt so ashamed of my condition that I did not wish you to know I was referring to myself." Here we have an individual who, in order to hide feelings which were a source of much mental pain to him, projects them, during conversation, on to some non-existent party.

A few other mechanisms, by which a painful complex is repressed, may be briefly touched upon. The following lines taken from Burns¹⁴ show us how two lovers throw dust in the eyes of the world, in order to hide their true feelings for each other:

"Aye vow and protest that ye care na for me,
And whiles ye may lightly my beauty a wee;
But court na anither tho' jokin' ye be,
For fear that she wyle your fancy frae me."

In a similar way, by the assumption in consciousness of the opposite quality, does an individual counteract feelings which are incompatible with his ego, and throw dust, so to speak, in the eyes of the psychical censor. The overscrupulous attitude already cited, which I adopted with regard to the payment of accounts is an excellent example of this.

The exhibition of bien-être which we are so pleased to note in our friends is, alas, only too often superficial, and serves but as a cloak to conceal a life of sorrow. It is for this reason that the Jester in the "Yeoman of the Guard" commands so much sympathy.

In order to reach the same goal, viz., a refuge from intrapsychical conflict, too many people indulge in alcohol.

"Care, mad to see a man sae happy
E'en drown'd himsel amang the nappy."¹⁵

In his lectures on materia medica, Professor Stockman says that no one indulges freely in alcohol without having some psychological necessity for doing so; and Trotter¹⁶ speaking of alcoholism, says "almost universally regarded as either, on the one hand, a sin or a vice, or, on the other hand, as a disease, there can be little doubt that it is essentially a response to a psychological

¹⁴ "Whistle, and I'll come to you, my lad."

¹⁵ Tam o'Shanter.

¹⁶ "Herd Instinct," *Sociological Review*, 1909.

necessity. In the tragic conflict between what he has been taught to desire and what he is allowed to get, man has found in alcohol, as he has found in certain other drugs, a sinister but effective peacemaker, a means of securing, for however short a time, some way out of the prison house of reality back to the Golden Age."

II. THEIR RELATION TO ABNORMAL MENTAL PHENOMENA

"He concluded by paraphrasing Hamlet, 'There are more things in heaven and earth, doctor, than are dreamt of in your psychiatry.'"

Brill's "Psychanalysis," page 123.

The lot of the alienist is, in one respect at least, not a happy one; he has to be content with few, if gratifying recoveries. Nor has it ever been otherwise throughout the history of insanity. Is it, then, that the maladies which are his special care are not, for the most part, amenable to treatment, or is it that the poverty of his recovery list is due to the lack of a proper understanding of such abnormal phenomena as present themselves for treatment? Recent advances in psychology point to the latter as being the more correct inference. If this be so, then there is yet no need for us to join the ranks of the materialists, there is yet no need for us to say with Stoddart:¹⁷

"The pith of the whole matter is this: that among savage peoples the interests of the individual are subordinated to those of the race and natural selection is at work; while among civilized nations the interests of the race are subordinated to those of the individual, natural selection is allowed no play, and the result is the survival of the unfittest. This is the true cause of the increase of insanity; it lies under our very hands. The medical man is himself responsible for the increase of disease and the degeneration of the race. The physician who specializes in mental diseases is, or should be, a comfort and a blessing to his present patients, but he is a curse to posterity."

With the exception of that brief period when Hippocrates endeavored to give to insanity a definite scientific footing, the first or demonological conception held sway until the middle of the eighteenth century. At the end of that century, the physiological conception had taken firm root and may be said to continue to hold

¹⁷ "Mind and its Disorders."

the field at the present day. Much was, and is, expected, though but comparatively little has been gained, at least as far as increasing the percentage of recoveries is concerned, from this conception of insanity. Its main contention is that mental changes are dependent on, and proceed *pari passu* with, physical changes. This conception may eventually prove to be the correct one, but that it certainly is not, from the point of view of the psychiatrist, a very encouraging one, must be admitted by even its most ardent supporters. The "*mens sana in corpore sano*" dictum has its origin in a physiological conception of insanity; and yet, it has always seemed strange to us that so many people are admitted to asylum wards who bear little or no clinical evidence of an unsound body. If an unsound mind is the reflex of an unsound body, one would expect to find a large proportion of asylum patients confined to bed for one reason or another. That this is not the case here¹⁸ is evidenced by the following, taken from the latest Commissioners' Report: "The number of patients confined to bed at the time of our visit amounted to 187, or about 7.4 per cent. of the total in residence. They included several cases so confined for mental reasons, amongst which were the most recently admitted patients."¹⁹ It is not sufficient to account for the discrepancy existing between theory and fact by saying, as some have the habit of saying, that the clinical evidence of a physical lesion is not forthcoming because the means at our disposal for eliciting certain lesions are yet too meager for that purpose. This is only begging the question. Leaving on one side cases of congenital mental defect, of epilepsy, of general paralysis of the insane, and of insanity with grosser brain lesions, there exists a large number of cases in which we have, as yet, no legitimate reason to infer a brain lesion; nor is the evidence on the post-mortem table sufficiently weighty to account for the abnormal phenomena observed.

Towards the end of the nineteenth century, however, a new school of psychologists arose in France. These, with Janet at their head, developed the psychological conception of insanity and since then great strides have been made in this direction by

¹⁸ Colney Hatch Asylum.

¹⁹ Recent admissions are, of course, confined to bed, irrespective of their physical condition.

Kraepelin, Jung and Freud. This more recent conception, which, *si non è vero, è ben trovato*, has cast abroad a more hopeful spirit in psychiatric circles. Much good work has already been done abroad in attacking insanity from this standpoint; but in this conservative country of ours, the views of the new psychologists seem to gain favor but slowly. It is with the view of demonstrating, in normal and abnormal states, the wide applicability of some of the Freudian mechanisms, that this thesis has been undertaken.

As we had occasion to mention already, if the ordinary individual is asked for an explanation of the mistakes which he makes in everyday life, he at once retorts either, that they are due to chance, haste, or inattention, or, that they are causeless: and, in any case, he regards the person who seeks to interpret them as one to be laughed to scorn. The adoption of this attitude is simply due to the fact that he can find no better reason for his error. Why? Because the cause is hidden from him: it lies there in his unconscious, and, being there, does not for him exist. His nearest approach to a correct answer is to ascribe such mistakes to what are, after all, only predisposing factors.

Now this attitude of the ordinary individual with regard to the mistakes of everyday life is a very apposite illustration of the attitude adopted by the average sane man towards the delusions of his insane brother. In one breath, a lunatic describes himself as a multi-millionaire, and, in the next, begs for a sixpence to buy tobacco. The sane brother, who is listening attentively the while, goes home and writes a chapter on the irrationality of the lunatic. As a matter of fact, the insane person will give us a better show of reason for his delusion than will the ordinary individual for his mistake. This is but natural, for in both cases, the rationalization is produced subsequently, and we have yet to meet the sane man who can rationalize as well as the deluded lunatic. The truth of the whole matter lies, of course, in the fact that reason does not play such a large part in relation to mental processes as it is thought to do.²⁰ Both the mistake and the delusion have their origin and their rationality somewhere out of the reach of consciousness, viz., in unconscious feelings. The truth of this statement need not be pressed home by the

²⁰ Cf. p. 123.

quandary, familiar enough, in which a politician finds himself, in seeking to make his party opponent "see reason."

Let us now direct our attention to the subject of repression and repressed desires. While endeavoring to obtain a psychical cause—trauma—for hysterical manifestations,²¹ Freud formulated the following theory: "Through my psychic work I had to overcome a psychic force in the patient which opposed the pathogenic idea from becoming conscious." The reason for this resistance on the part of the patient is owing to the fact that the pathogenic idea is always accompanied by an affect of shame, reproach, mental pain, or a feeling of injury. We have seen how well this theory of repression holds good in the trivial mistakes of everyday life; and if we now pause to consider exactly what happens when a pathogenic idea strives to enter consciousness, we can then see how far the theory applies to abnormal mental phenomena.

When an idea is found to be incompatible with our ego, *i. e.*, when it is a pathogenic idea, the ego may treat it in one of several ways. If the affect accompanying the idea is not a strong one, the ego does not stoop, as it were, to repress such an idea, but merely treats it, as far as possible, as non-arrivé. The two ideas are maintained, but separately so, in consciousness. This is the explanation of "Dissociation of Consciousness," a conception which is by no means confined to abnormal mental states. When a person plays a skilful hand at bridge, and attempts, at the same time, to solve some abstruse problem, for example, in metaphysics, he exhibits dissociation of consciousness, inasmuch as two ideas occupy his field of consciousness at one and the same time. Here, however, the dissociation is temporary, partial, and subject to the will of the individual; whereas, in abnormal mental states the dissociation is no longer under control, is complete if temporary, and only too frequently is found to be permanent. Closely associated with this conception, but quite distinct from it, is the dissociation of the stream of consciousness. In normal mental life, the idea, which, at any given moment, holds sway in consciousness, is intimately connected with that which preceded it and with that which follows it. If this be not so,

²¹ "Selected Papers on Hysteria and other Psychoneuroses," p. 87, *Nervous and Mental Disease*, Monograph Series, No. 4.

then there is interruption or dissociation of the stream of consciousness.

Let us now return to our deluded friend who describes himself as a millionaire and yet asks for a sixpence. The ideas which center around his delusion, being incompatible with those which center around his ego, are shut off from the latter by the process of dissociation; at the same time, the dissociation of consciousness prevents the patient from becoming aware of their incompatibility. If, however, his attention is called to the absurdity of his position, or if he has a keen insight into his own mental condition, he obviates the difficulty in which he is placed by means of rationalizations. In so doing he is only acting like the normal person who, when accused of inconsistency in his actions, pours forth a volley of reasons in order to explain away his conduct. It is in rationalizations that secondary delusions have their origin.

It may now be worth our while to enquire why a patient should have a delusion, and having one, why it is sometimes a delusion of grandeur, sometimes a delusion of unworthiness. We have seen that in the psychopathological acts of everyday life our mistakes are determined by our unconscious feelings or desires, which, having taken advantage of such predisposing factors as haste, inattention and the like to elude the psychical censor, have, in order to find expression, risen into consciousness. We have also noted that a painful complex may be repressed by the assumption in consciousness of the opposite quality, that a life of sorrow is often concealed beneath a smiling face; and that one of the main reasons, at any rate, for indulgence in alcohol is the avoidance of intrapsychical conflict. Let us now consider another phenomenon which presents itself in the daily life of the individual, viz., day-dreaming. Day-dreaming is a mechanism to which we resort in order to give expression to our unconscious desires. When we are unsatisfied with reality, when our present position in life is incompatible with our insatiable ego, we seek relief from the intrapsychical conflict by building castles in the air; we are no longer bound down by facts, but in imagination satisfy all our wants. As Brill,²² when speaking of repressed desires, says: "To-day there are no more worlds to conquer, but we are all Alexanders, none the less. Each of us who is not

²² "Psychoanalysis, its Theory and Practical Application," p. 40.

afflicted with the emotional deterioration of the schizophrenic is dominated by ambitions and is never perfectly contented. . . . We want much, and we get comparatively little, but we never stop wanting."

The delusions of the insane are of the same nature as the phantasies of the normal individual. Delusions of grandeur are, in this light, self-explanatory; delusions of unworthiness, however, do not at first sight seem to tally with this explanation; but a moment's consideration shows us that such delusions always touch upon a strong religious complex, and are to be regarded as a negative expression of the desire for future happiness; they are but the exaggerated development in consciousness of opposite repressed feelings. As we have noted above, delusions of persecution have their origin in rationalizations: and, as we would expect, are exhibited by such patients as have some insight into their own mental condition.

How far this conception of delusions has taken us is manifest by reading the following lines taken from Stoddart:²³ "We have just seen that all who suffer from delusions lack insight; and from the investigation of patients we find that the converse usually (sic) holds good, that those patients who lack insight almost invariably suffer from an insane delusion, and that those who have insight do not." We cannot agree: we maintain that secondary delusions can only arise where the patient has sufficient insight into his own condition to recognize that his primary delusion is incompatible with his ego. Our millionaire friend who finds himself unable to purchase tobacco solves the absurdity of his position by assuming that someone has robbed him of his money. Thus, the insight which the patient has into his own condition is the basis of the delusion of persecution.

Hallucinations are to be regarded in the light of a dissociation of consciousness, the "voice" being the dissociated or split-off portion addressing the main body of the personality. How much sounder this conception of an hallucination is than that adopted in current text-books is best evidenced by a reading of the following passage, in which the writer in endeavoring to bolster up the physiological conception of insanity, has only succeeded in getting himself inextricably mixed up. Again we quote from

²³ "Mind and its Disorders," p. 149.

Stoddart:²⁴ "The deaf, but not the congenitally deaf, are especially liable to hallucinations of hearing. . . . Auditory hallucinations are, as a rule, of evil prognostic significance; the exceptions to this rule may sometimes be recognized by getting the patient to ascertain whether he can still hear the sounds when his ears are stopped. In the majority of cases they are no longer heard; but if they still persist, the prognosis is more favorable since the patient either believes or may be reasoned into the belief that the sounds are hallucinatory. . . . Hallucinations of both vision and hearing are most frequent at night when all is dark and quiet." Here we have the statement that, when their ears are stopped, the majority of hallucinated patients no longer hear hallucinatory, sounds. Apart from the fact that our limited experience flatly contradicts this assertion, it is tantamount to saying that, if we felt so inclined, we could relieve patients of their hallucinations, by depriving them of their sense of hearing. - But how does this coincide with his first statement that the deaf (not the congenitally deaf, mark you) are especially liable to hallucinations? Again, his statement, which we believe, that auditory hallucinations are most frequent at night when all is dark and quiet, *i. e.*, when the conditions are such as most resemble a stopping up of ears, does not, to put it mildly, in any way strengthen the view that a patient's hallucinations disappear when his ears are stopped. Furthermore, to attempt to reason a patient into the belief that the sounds which he hears are of an hallucinatory nature is as great folly as to try to reason a patient into the belief that he is suffering from an insane delusion, and is attended with as beneficial a result.

Dissociation of consciousness, while it does not account for an obsession, explains the relation it bears in consciousness to the ego. As we shall see later, the ego regards the obsession as absurd, but at the same time does not subject it to repression for a very definite reason.

It now remains for us to see in what way the ego treats pathogenic ideas which are accompanied by strong affects. In such cases, the idea, having been refused direct admission into consciousness by the psychical censor, declares war on the main body of the personality, and an intrapsychical conflict ensues. This

²⁴ *Op. cit.*, p. 110.

may result either favorably or unfavorably to the individual. In the normal course of events, the ego thoroughly appreciates the incompatibility existing between the pathogenic idea and itself and consciously selects one or other of the alternatives. This is a right and proper solution of the difficulty. In other cases again, the pathogenic idea is modified sufficiently to render it no longer incompatible with the ego: this also is a natural reaction to conflict. One of two other results, however, both of which are abnormal and terminate unfavorably to the individual, may take place. The first of these is best explained by considering how an obsession is formed, and the "washing mania" to which we previously referred serves as a good illustration for this purpose. A young woman, admitted to this asylum last year, was found to be suffering from an obsession of this kind. Six months previous to her admission she had given birth to an illegitimate child, and the circumstances arising in connection with this event had been a source of great mental pain to her. The set of ideas centering around her moral lapse constituted a psychical trauma; and her ego, finding such ideas incompatible, repressed them. The repression was for the most part successful, but the affect of uncleanness being a strong one, it detached²⁵ itself from an idea which was long subjected to repression, and, in order to find expression in consciousness, attached itself to another indifferent idea, in this case no longer in the psychic, but in the physical sphere. In washing away a stain from her hands, she, like Lady Macbeth, is symbolically washing away a stain from her conscience. It may here be mentioned that when the patient had the obsession explained to her in this light, the constant washing of the hands ceased and has not since been resumed. More often the affect is simply transferred from one idea to another in the psychic sphere; but it is here worthy of note that Freud²⁶ regards the somatic innervation of hysteria as the result of a previously received psychic trauma, and he speaks of the transference of an affect from the psychic to the physical sphere as the process of "conversion." The advantage thus gained by the ego in the case of an obsession is less than in the case of hysteria, inasmuch as in the former, though the pathogenic idea is repressed, the affect

²⁵ Cf. p. 123.

²⁶ Op. cit.

still remains potent after transference; whereas in the latter, psychic excitement becomes mere bodily innervation.

The various phobias have their origin in the same mechanisms as obsessions, so that we may speak of hysteria on the one hand, and, obsessions and phobias on the other, as having a psychogenetic origin.

The second and more drastic method which is employed by the ego towards a pathogenic idea accompanied by a strong affect is best illustrated by a consideration of what happens in acute mental conditions such as the acute confusional states, cases of complete autopsychic amnesia, and the acute maniacal states of *folie circulaire*. In such acute states the ego, wearied by the constant strain of suppressing the painful complex, is finally, though temporarily, overcome by it. Even so, however, the mechanism of repression still holds good, for when the complex erupts into consciousness, the ego retires from the conflict, and leaves it in entire possession of the field. It is in these cases that dissociation of the stream of consciousness occurs. When an individual merges into an acute hallucinatory psychosis the complex dominates the field of consciousness, and he remembers little or nothing of his former existence. Similarly, when the complex retires, the ego resumes its wonted position and takes up the thread of life where it left off.

The phenomenon of "projection," which, as we have seen, is a common feature of everyday life, furnishes us with another reaction of the mind towards a repressed complex. The painful pathogenic ideas, being incompatible with the ego, are projected on to some other person where they can be more conveniently rebuked. As Hart²⁷ says, "Throughout all ages 'the woman tempted me,' has been the stock excuse of erring man"; and this mechanism of avoiding intrapsychical conflict is a characteristic feature not only of chronic alcoholism and dementia *præcox*, but is perhaps the main feature of paranoia. The persecutory delusions of the paranoiac are projected repressed complexes, the pathogenic wish being thrown on to some other, mayhap, non-existent individual who is then regarded as a tormentor.

The phenomenon of "introjection" which is also a common feature of everyday life and which is exhibited in excessive sympathy displayed without due cause, is the exact opposite to that

²⁷ "Psychology of Insanity," p. 122.

of projection and is a characteristic feature of the psycho-neurotic.

We hope we have succeeded in demonstrating the bearing which the psychopathology of everyday life has upon morbid mental phenomena. It has enabled us to find a reasonable explanation²⁸ for many things which have too long been regarded as meaningless or absurd. Yet one more illustration. When making a mental examination of a female patient, the last note on whose case sheet, typical of the others which preceded it, ran as follows, "In statu quo, dull and demented. Bodily health fair," we found very little evidence to show that the dementia was emotional and not genuine in character, until on asking the patient to waken up and take a little more interest in her surroundings, we received the startling answer, which taught us a severe lesson, "But, doctor, how can I find time to take interest in my surroundings? I am busy enough as it is." That many so-called cases of dementia are not genuine cases of dementia, but are what Hart²⁹ refers to as cases of emotional dementia, is well known. We are all aware that a "demented" patient periodically acts in an extremely rational manner, and it is this which has led Brill³⁰ to say that dementia præcox is often neither a dementia nor yet a præcox.

To sum up, we are too ready to regard the isolated phenomena which are presented to us in the insane states in the same light as the ordinary individual regards the erroneous mental functioning of everyday life. We forget that the sane and the insane are subject to the same psychical laws, and that the difference in their mental states is one of degree only. As Kohnstamm,³¹ speaking of the relation existing between conscious and unconscious mental processes, says: "The biological way of thinking sees in the facts of consciousness only mountain-peaks, which soar into sight over a sea of mist, while the mountain as a whole—the totality of vital phenomena—remains hidden from the immediate consciousness. If one confines oneself to the view from above, there

²⁸ Cf. p. 121-2.

²⁹ Ibid., p. 27.

³⁰ Op. cit., p. 125.

³¹ Quoted by Jones, op. cit., p. 95, from the *Journ. f. Psychol. u. Neurol.*, Bd. 18, S. 101.

appears to be no natural connection, no regularity. If, however, one disregards the mist that conceals the base, one recognizes how the mountains rise from the plain and have a common basis. One attains the scientific insight of the unity of what, under chance conditions was partly visible, partly invisible."

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THE INTEGRATIVE FUNCTIONS OF THE NERVOUS SYSTEM APPLIED TO SOME REACTIONS IN HUMAN BEHAVIOR AND THEIR ATTENDING PSYCHIC FUNCTIONS*

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The object of this paper is to harmonize certain psychic functions with physiological and integrative functions of the nervous system. The older neurological, descriptive and static psychiatric studies seem unable to penetrate into the more subtle problems of the pure psychoses. Their service lies better in drawing parallelisms between anatomical structures and regional functions of the nervous system. These studies, and the researches attending derangements of metabolism which cause psychoses, have great value in discriminating the organic and intoxication factors in the psychoses. However, the pure psychoses, as psychogenetic problems, require an entirely new interpretation, a special technic and an unbiased attitude of mind to understand and feel their existence and true value as causes of abnormal behavior; and we wish to show that certain psychic functions producing psychoses are in harmony with more recent interpretations of the functions of the nervous system.

Habits are a very important factor in the regulation and evolution of behavior, through the cultivation of stability and resistance, but they only train and organize limited resources of reaction. Habit formation is only possible when the instinctive and emotional functions are capable of modification. When emotions are intensely generated they always cause more or less prolonged derangement of the habitually used modes of psychomotor expression. Habits, as the usual psychomotor channels of expression, though often conducive to a vulnerable status of the

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personality, which may collapse under strain, do not seem in themselves to be sufficient to produce a pathological emotional state. Usually we find that a conflict with the habit or trend, which can neither be effectually repressed or disorganized by the individual, nor allowed free play, causes the distress, and the reverberations from the conflict inevitably overflow from the voluntary psychomotor apparatus into the involuntary psychomotor systems or visceral fields.

This phenomenon of overflow of nervous energy into the involuntary muscular system, when the required outlet through the voluntary muscular system is inhibited, is a frequent occurrence. Emotional states have characteristic outlets through the voluntary motor systems for discharge. Then they seem to be capable of more or less voluntary control. The inference is that certain disturbances of the involuntary muscular system are often best adjusted by releasing the tension through a definite and free use of the voluntary muscular system; for example, in expressions of anger, grief, sorrow, etc.

A physician was fishing one morning, just after eating his breakfast. He hooked a goodly sized bass. After a pretty fight, he succeeded in drawing it up to the side of the boat, but as he tried to land the fish it unfortunately escaped. A minute or so later he was further surprised by the unexpected regurgitation of his breakfast. The connection of this physiological reaction with the more or less repressed emotional reaction might well suggest an overflow phenomenon of a simple kind; and similar more or less complex ones undoubtedly figure in the conflict reactions of many psychogenetic disorders.

Although the introspective studies of the emotions in academic psychology are rather unheeded by psychiatrists, they have a certain value and accuracy which may well be used here. A review of the works of many of the teachers of academic psychology shows a general recognition of the phenomenon that ordinarily, whenever obstacles to progress are encountered (perceptual or ideational), the motor discharge is thrown back upon the vital processes of the organism, and straightway we have an emotion.¹

Analyses of psychoneuroses have demonstrated repeatedly that the above is true. Repressed psychomotor discharges or affects

¹ Angel's Psychology, p. 381.

may not cause a classical emotional state, but may cause such serious visceral and vasomotor disturbances that often the individual's health is impaired, and may become the subject of a chronic complaint, in some cases with an irreparable distortion of the personality.

Whether we favor the view that an emotion is the result of an intra-cerebral change, and reinforced by the visceral and vasomotor reactions, or that it is in itself the cerebral and psychic reaction to the vasomotor and visceral changes, we may accept that certain factors in the physiological mechanics of emotions are constantly present; namely,

1. That the emotional state is aroused by some kind of cerebral stimulus.
2. That it is a type of reflex action.
3. That it involves essentially the cerebral adjustment towards essential changes in the viscera, glands and vasomotor system.

James long ago emphasized the importance of knowing the "physiological mechanics" of emotions; that mere classifications of emotions had little value, and one seemed to be as good as another. This holds as well for abnormal emotional states and their interpretation which now constitutes an important part of psychiatry. It is generally accepted in psychology that instincts and emotions are types of reflex action. Sherrington's conception of a reflex includes a receptor, conductor and effector, which latter is principally connected with motor cells. He has also shown that they are so integrated as to work in types or systems under usual conditions. Psychology tends to divide all motor activity consequent upon cerebral change into instincts, emotions and voluntary acts. How are we to understand the mechanism?

There are, anatomically, physiologically or functionally classified, two great groups of effector cells: those connected respectively with the voluntary and the involuntary muscular systems. The effectors of the voluntary muscle cell group type are ordinarily used for outward, instinctive expression: and the involuntary muscle cell group effectors seem ordinarily to be used in inward or emotional changes. Reflex actions may use both systems of effectors, as in anger. If the discharge is inhibited from the voluntary system the viscera and vasomotor systems receive the surplus motor discharge. The analysis of such conditions shows that

such visceral disturbances in their very nature are not transitory, but may endure for some time, and moreover such occurrences tend to develop a predisposition to this type of re-adjustment.

Further analysis of such cases seems to show a constant tendency of this repressed affect to maintain a "set of mind," or tendency to react characteristically until it can be discharged *adequately* through a *suitable* use of the voluntary motor system. Frequently the accumulation of such affect may become so marked that discharge through the voluntary system is inhibited by the desire to maintain an outward appearance of self-control; especially since, if once repressed it cannot be freely expressed because of the persistence of the inhibitive mechanism or censorship. Many of us have probably experienced the physical discomfort when unable to recall a familiar name under urgent circumstances. Ideas and perceptions may cause the repression, or the genesis of an emotional state. When ideas of self-censorship are associated with an exogenous censor they invariably either cause a repression of the feelings, or maintain the old repressions constituting the painful readjustment. The first work of the analyst is a physiological, as well as a psychological one; namely, to readjust the ideas or perceptions causing the repression. This is not an easy thing to do, and may require great care and time. When it is not successfully performed little real insight or success will attend the treatment of the case because the patient is unable to express the affect and make a re-adjustment.

A case of hysteria would have most violent states of hatred for her husband and mother-in-law, but she never felt able to speak out her feelings because she held herself partly responsible for her difficulties. Also she was afraid that she might lose her self-control and violate their affections for her. Each repressed idea-emotion complex may become the unconscious receptor of an unsuspected, "adequate" stimulus and arouse an unforeseen and not understandable affect. This same case of hysteria could not understand why she should develop violent hatred for a physician when he removed a bloody sponge from her ear, or become nauseated when red fruits and vegetables were placed on the table for the meal.

The presence of such repressed complexes can be frequently found by association tests, automatic writing, and dream analysis.

The complex serves as a receptor and the stimulus shows its effect in a diffusing wave of reactions (confusion) and necessitates a diversion or substitution to establish a tolerable coördination, and the substituted reaction then has the rôle of a kind of defense against what is unacceptable. The psychosis or psychoneurosis is the effect, the picture, or result of the conflict, and usually represents the individual's unconscious expression of all the determinants of the conflict. Under the circumstances, when a pathological compromise or adjustment is established it seems to be valuable to the patient. In such cases one is often struck by the logical almost quantitative balance of forces. Many of the determinants of the conflict may not be accessible to consciousness at the time, but be repressed. In such instances the patient is the host of a conflict and may not know it except for the somatic distress or inability to adjust to a situation. Sometimes the somatic reaction may even feel as an advantage and the patient may be surprised and disappointed at losing it on recovery.

One of my cases of hysteria who did not know that her hands were anesthetic for heat and cold, was very much pleased with her ability to wash dishes in hotter water than any of the other patients could use. She could not remember when this faculty developed. After the analysis and readjustment her cutaneous sensitiveness became normal, and she was surprised to learn that she could no longer endure the hot water.

The mechanism of psychogenesis of a healthy or unhealthy psychic status would be unintelligible if there were not a chain of causal factors demonstrated, simply because a knowledge of the causes or determinants of a problem make it intelligible. To explain that an individual collapsed under strain because he was constitutionally weak would be about as scientific and satisfactory as stating to a scientific construction engineer that the house fell because the foundations were faulty. Too little attention has been given by current psychiatry to the possibility of a summation of environmental crises, vulnerable physiological states, the overdevelopment and fixation of fundamental desires upon unattainable objects during the early periods of the individual's growth, and the laws and processes of fixation of insufficient adjustments. We see clearly the greater demand for knowledge of the mechanism of physiological shock as the result of emotional stress, and

the psychology of developing emotional states and environmental situations which are conducive to shock and for studies of expression, defensive and compensatory mechanisms in man and in comparative psychology.

Sherrington's studies of the integrative functions of the nervous system bear out remarkably the manifestations of certain psychic functions as understood from their analysis. In his studies of the receptors and the effectors or common paths, he demonstrated their highly important dual nature in that they always react positively for certain stimuli, but at the same time negatively refuse to accept other stimuli. He, also, found that like reflexes may use a common path at the same time by reinforcing one another, and that unlike reflexes can only have successive but not simultaneous use of the common path; and he makes the plausible suggestion of obvious importance to psychology, "that the alliance of like reflexes and interference of unlike reflexes in their actions upon their common path seem to lie at the very root of the great psychical process of attention."² Single-ness of function and alliance of like reactions of effectors produce coördination.

Now in the psychic process of attention, for example as demonstrated in the following control association test, all diverting associations are inhibited and the attention coördination is fixed upon the object of the test to give a reaction word of a special type to a stimulus word in the quickest possible time. The "set of mind" for the test is open or "positive" for the proper reaction word and "negative" for all others. In this instance the "negative" inhibiting functions were not quite sufficient to repress infringing reflexes antagonistic to the set of mind which has been aroused by the peculiar nature of the stimulus word, hence momentary incoördination resulted until a suitable reaction word was found. The repression of the psychomotor trend, the desire to explain delayed the time and caused a perceptible internal discomfort, which disappeared after the discharge was permitted in this case through speech, as the explanation was spontaneously made.

A young lady was the subject of a controlled association test

² Sherrington: "The Integrative Action of the Nervous System" (p. 234).

in which the stimuli were a series of verbs requiring a series of suitable objects for reaction words. The subject was asked to fix her attention upon the test; distracting influences were eliminated from the environment, thereby enabling her to control the content of her consciousness both by inhibiting diverting associations and also to concentrate upon the object of the test. Eagerness to react quickly was stimulated by performing the test as part of an efficiency contest. This dual nature of the function of coördination and concentration was illustrated by what occurred.

Stimulus Words	Reaction Words	Time
Scold	Person	2.4
Win	Battle	5.8
Answer	Question	1.2
Weave	Basket	1.6
Wink	Eye	1.0
Mend	Dress	1.8
Pump	Water	1.2
Learn	Lesson	1.4
Open	Window	1.0
Eat	Bread	1.8
Climb	Ladder	1.2
Lend	Money	2.0
Smoke	Cigar	1.4
Singe	Hair	2.0
Dig	Hole	2.0
Read	Book	1.0
Tear	Dress	1.0
Throw	Ball	1.0
Sift	Flour	1.0

The word win brought up a *visual* image of a valentine and a phrase about "winning heart." The subject said she did not wish to say heart because it sounded silly. The word "heart" was, therefore, suppressed and the word "battle" was substituted. The effect of this confusion and defensive substitution continued to show itself in the next thirteen reactions; it prolonged the reaction time. Then the subject spontaneously "confessed" *her conflict*, so that she might better concentrate. For the next four words her reaction time was very much reduced. This phenomenon showed conflict, repression, substitution, overlapping and expression for relief, through speech, of the feelings pertaining to the "silly" word and reestablishment of the normal coördination for further reactions.

It seems to be a universal biological principle that to fix the position of an organ, or regulate its functions, it is necessary to have forces opposing one another, the resultant of which constitutes the functional state. We see this in the extensor and flexor muscles controlling a joint, the vaso-constrictors and dilators controlling the lumen of a blood vessel or intestine, and pressor and depressor nerves controlling the functions of a gland or the heart. This occurs also in antagonistic and allied reflexes. Reciprocal inhibition is the refinement of this principal, which we also meet with in the psychic functions, and the phenomenon occurs between active and passive forces. In the psychic function of knowing or identifying or selecting, a dual process is followed; one, the positive, usually is conscious; the negative is usually subconscious but one can become fully aware of it readily enough. We know a thing by what it is like, and what it is not like. In logic the affirmative implies a negative. When two individuals try to correct a negative determinant, an idea of what a thing "is not," into a positive determinant, an idea of what a thing "is," it usually starts a verbal conflict or argument. When one is in a dilemma, or tries to solve a puzzle, one is conscious of the number of possibilities, one of which cannot be selected for purposive movement as the one desired (the positive) until the others are inhibited or repressed as the one not desired. We conclusively identify "why," "what" or "how" a thing "is" by identifying "why," "what" or "how" a thing "is not." The reverse function also is used. All objective knowledge is essentially comparative, which essentially implies also that it is discriminative at the same time. One complements the other. Sherrington has introduced from his experiments the law that "At any single phase of the creature's reaction a simultaneous combination of reflexes is in existence. In this combination (1) *the positive element*, namely the final common paths in active discharge, exhibits a harmonious discharge directed by the dominant reflex arc and reinforced by a number of arcs in alliance with it. . . . But there is also a (2) *negative element* in this simultaneous combination of reflexes. *The reflex not only takes possession of certain final common paths and discharges nervous impulses down them, but it takes possession of the final common path whose muscles would oppose those into which it is discharging impulses and checks (in-*

hibits) their nervous discharge responsive to other reflexes. This negative part of the field of influence of the reflex is more difficult to see, but it is as important as the positive to which it is indeed 'complemental.'"³

He states further that "Each instance of convergence of two or more afferent neurones upon a third, which in regard to them is efferent, affords an opportunity for coalition or interference of their actions, each structure at which it occurs is *a mechanism* for coördination." (P. 145). It is at these points of convergence that disorders or conflicts are apt to betray themselves.

If one assumes that the afferent neurones converging upon a third are the forces that determine the behavior of the efferent neurone, one finds the same phenomenon in psychic processes and it is these points of juncture which often betray imperfect control of the reaction. For example, in a case of error of my own, which I take the liberty of using because of its suitable nature for this discussion. I was stopping at a health and recreation resort, where an odious mineral water is depended upon as the chief remedy for reclaiming health. I wished to send a postal card of the hotel to a friend, but I did not know how to spell the name. I was thoroughly disgusted and out of patience with myself, because of being again inconvenienced by a chronic failing. I determined to write any way, and excused myself with the compromise that I would apologize later to my friend for my miserable spelling. I then wrote a note on the card about what could be done with several carloads of magnesium sulphate and hideous s(m)elling spring water. After I had finished it I read it over, and was surprised to find that I had written about what could be done with several carloads of magnesium sulphate and hideous s(p)elling spring water. My repressed feelings of disgust for my spelling, and the wish to apologize for it were here given an outlet through my error of unconsciously substituting the letter p for the letter m. In this instance the repressed feelings of disgust, the deferred wish to explain, and the wish to write a card, determined my incoördination and error, the manifold determinants were condensed for expression by fusing the words smelling and spelling. This all occurred without my being conscious of it.

Where the repressed negative determinants and the comple-

³ Sherrington: Loc. cit. (p. 178).

mental positive determinants cannot adjust themselves for some reasons to be obtained by the analysis, we meet with the phenomenon of fixation, which may become so firm as to be seemingly unchangeable, and may have serious influence upon the evolution of a personality. The unconscious determinants may be manifold and almost as intricately associated as overt ideas may become. Their fixations may be further associated with a nucleus of repressions and deferred wishes formed in childhood, as in the following case of hysteria.

A man of 27 years was admitted to the hospital to be treated for a sore knee. For the past fourteen months he had been walking with crutches, which he made for himself. In August, 1909 (23), he had the first period of soreness of the knee, lasting three months, and in June of 1910 (24), a second period of soreness lasting three weeks. In August, 1912 (26), the present difficulty began. On inspection, both knees appeared to be the same, except for a general atrophy of the soft parts on the outer side of the left knee, as well as a very marked atrophy of the muscles above and below the knee. The patient walked with his crutches, and made no attempt to bear weight on the left leg. This seemed to be merely on account of *the fear* that he would hurt the knee, and not because it was painful. As the patient flexed or extended the leg nothing abnormal was felt in the joints, no tenderness on palpation; sensation was normal. X-ray examination was negative. The physical status otherwise was negative, except for some constriction of the visual fields. The family history was negative. The patient has five brothers and two sisters, who are healthy. He had the usual diseases of childhood, with no after effects. He attended school successfully until 17, then worked in his father's workshop for two years. He had always been a very religious boy. At 20 he entered college. At 21 he developed a facial paralysis of an apparently functional type.

The patient was a student at college, and on police duty at one of their football games. He became involved in a clash of words with a trespasser, in which he seemed to have suffered some humiliation. A review of the emotional conflict is given about as the patient discussed it. The quarrel, he says, made him compare himself with his antagonist. He felt superior to the man, but thought that his masturbation had weakened him physically, and

that the man showed his inferiority openly, while he kept his own inferiority (personal weakness related to masturbation) concealed. He felt that he should show his wrongs openly, and wished to tell a friend, but had been afraid to confide in any one, because he did not wish to lose his social standing. The feeling that he would like to tell some one was so strong that he could not suppress it. During the game, and during this state of emotional conflict, one of the players was knocked unconscious. The patient was impressed by the open, upturned eyes and expressionless face, which to him meant honorable defeat.

That evening he noticed that he could not close his eyes; he recalled rubbing his face, but could not tell whether it was paralyzed or not. The next morning he noticed he could not laugh when the students in the class room laughed, and he thought his face was swollen. Then he consulted a physician, who did not detect anything wrong about the facial condition. That afternoon he could not move his facial muscles, and consulted a specialist. He was advised to remain in school, and given electrical treatment. After four weeks he quit school. The right side of the face began improving in a week or so. The left side required about eight weeks to recover. The patient interpreted his conflict as follows:

His "second mind" (the patient's terminology) wished to lay open his weakness as an explanation for his defeat, but his "outer mind" (also patient's terminology) would not permit this because he was afraid of ridicule, and his two minds compromised on the way of at least showing the defeat, which the unconscious football player showed. The conflict seemed to include at least two important determinants; one of shame and self-depreciation because of his masturbation and defeat, which desired expression, and another the desire to preserve his social standing and fears of ridicule which inhibited this expression.

In January of 1908 his father injured his knee, and had to be confined in a hospital for seven weeks. In August of 1909, the first knee episode occurred. The patient had been working on his knees, laying flooring. For a day or two he had been afraid he might get a sore knee like his father's. Then his knee developed peculiar feelings and "wanted to stay in a bent position," and finally could not be used. For ten weeks his physician treated

him with iodine. He gradually became able to walk, then he used a cane. Then the knee became quite normal again until June of 1910, when he bent it accidentally "further than it had ever been bent before since the previous illness." This second period of soreness lasted three weeks.

He then improved, and had no further difficulty until August of 1912, when he dropped a three pound piece of iron on his knee. He had a pain for a brief time but it disappeared. A few days later the knee felt sore, and since then for the past fourteen months he had either been in bed or used crutches to walk.

The patient maintained a most striking mental attitude of serenity, almost sanctified calmness. He gave one the impression of being deeply pleased with his difficulty, and said he felt that God wanted him to suffer for his sins.

He had been in the surgical service of the hospital about three weeks, and had no doubt been impressed by the thorough physical examinations and negative diagnosis. Repeated enforced suggestions that he could walk were responded to with but little effort and much complaint of the great difficulty. After a second complete mental and physical examination had been made the case was discussed with the patient. Great emphasis was laid on the negative physical state, and that the cause was an emotional one was insisted upon. Then he was advised to talk frankly, and retain no feelings about the matter. He replied with little hesitation that he was worried about his masturbation; that he had continued it since eleven or twelve years of age. With more resistance and circumlocution, he told that the objects of his fancies were his neighbors, sisters, and finally, after some hesitation, his mother; that his affections were "filthy" because they were so associated with his mother; that he had been impressed with his mother's care of his father during his illness, and that during his own illness she was unusually solicitous of him. He said that he must suffer for his sins in this world, or the next. When asked if he cared to explain why the left knee had been affected instead of the right, he replied he believed that it might be because his heart was the seat of his affections, and it was on the left side; that he had a left-sided varicocele, which he believed was caused by masturbation (manifold determination).

The sore knee formed an adequate avenue of expression for

manifold idea-emotional determinants, of the nature of self-censorship and remorse because of masturbation, and it was also a means of religious compensation, when he believed that God wanted him to suffer for his sins. Further, he successfully imitated his father, and solicited his mother's affections. After a thorough digest of his difficulties the patient walked back to his bed without crutches, which he practically had not been able to do for fourteen months. His attempt was however accompanied with tremendous expression of loud breathing and facial distortion, as if in pain. He afterwards stated that he felt no pain at the time, but could not help his struggle. With encouragement, he rapidly recovered the use of his legs, despite the marked muscular atrophy and plantar sensitiveness from disuse, and without any special treatment.

A review of the case shows that a series of conflicting feelings were very active in the patient, and dominated the remainder of his personality. They may be grouped under positive and negative determinants (the feelings trying to express themselves and the feelings trying to prevent it). The acuteness of the untenable conflict was reduced when it could be suppressed from consciousness. To effect this, however, his attention was fixed upon the knee as an adequate somatic substitution, which later appeared to have been adequately determined by the impressions produced by the father's illness; and through this mechanism a type of amnesia for the real conflict was established which was valuable to the patient.

The patient did not consciously select this solution, but it seems to have occurred in a manner which is more like reflex action than anything else. This type of evasion and expression and repression of feelings seems quite common enough in the normal, but that it should occur so persistently and flagrantly is pathological. The patient was made aware of his tendency, and asked if he could explain its persistence. To my surprise, he readily replied that this manner of reacting to such situations was influenced greatly by an episode of childhood immorality, when his older sisters played with him; played at being married, and then induced him to play at having intercourse. The whole mechanism was not volitional, but a type of reflex action involving both the instinctive and emotional systems of reflex adaption.

Conclusion.—The present day opposition of many students of behavior and mental diseases to a psychogenetic interpretation and formulation of the causes of abnormal behavior is not excused by the failure of the older organic or metabolic conceptions. The new methods are in perfect harmony with critical studies of the functions of the nervous system and the mind. Merely descriptive studies of behavior can never be sufficient or helpful for therapy or understanding of processes. We need dynamic conceptions, formulations, and methods which yield a practical psychological and physiological analysis and applicability.

A MANIC-DEPRESSIVE EPISODE PRESENTING A FRANK WISH-REALIZATION CONSTRUCTION

BY RALPH REED, M.D.

OF CINCINNATI

The symptoms of the psychoneuroses have been shown to be compromise effects resulting from the pressure of the real world from without in conflict with unconscious impulses, trends or wishes within. The psychoneurotic nevertheless does not lose his grip on reality and therefore in spite of his disease remains sane. But in certain psychoses the mind overrides reality and creates a dream-world of its own. Freud has expressed this as "the flight from reality." In many psychoses these effects or manifestations of the inner structures or fantasies are so converted, disguised, or symbolized that their real nature is recognized with difficulty. This is particularly so in the great majority of cases. No coöperation on the part of the patient can be expected. The very fact of the presence of what in ordinary language we call insanity implies an inability to coöperate. The patient has, as it were, closed the doors of the mind and anyone attempting to open them is regarded as an intruder, the result being the establishment of a resistance very real, and difficult if not impossible to overcome, since it is scarcely comparable to the resistance of the psychoneurotic (which is ordinarily amenable to persuasion) being like many other of the patient's symptoms often subtle and highly disguised.

Occasionally however a mental case is seen in which a simple report of the patient's daily doings and verbal expressions discovers a fantasy lying, not deep beneath the surface, but exposed so that anyone may read. Such fantasies, we find, present similar complex formations to those found in the psychoneuroses. Thus, while a psychoneurosis, let us say an obsessional state, can be compared to a waking dream with only the manifest content exposed certain psychoses can be compared to a waking dream with the latent content exposed. It is this that makes the speech and actions of some of the insane so often repellent to the normal. Even symbolic disguise is eliminated and the deepest trends and

wishes may be very frankly expressed. Furthermore, as has been frequently demonstrated, when the mental disorder finally succeeds in breaking down all social inhibitions we may observe that the fantasies expressed are often in very direct contrast to the patient's former life, opinions and general type of social conduct. Hysterical alterations of personality, which are in reality but recurrent psychoses, illustrate this, in that the second personality is always found to be a contrast personality to the normal or primary one.

It is altogether probable that many periodic or recurrent psychoses ordinarily placed under the manic-depressive insanity heading have as their foundation a similar psycho-pathological mechanism.

In the following case I made no attempt at anything in the nature of a psycho-analysis, having been content to merely note and transcribe my observations of the patient during the time she was under my care—that is about one month. It may be that in many mental cases there is a certain period during which observation will yield a richer result than at other periods. If we are fortunate in finding opportunities for observation at this period and succeed in establishing some degree of rapport we may not only be able to throw some light upon the psychological process in evolution at the time but may gain some insight into earlier manifestations and later developments.

Miss A., aged 55, and five years past the menopause, was first seen with Dr. McCormick, on March 13, 1914. Miss A. had two brothers, one who died in 1892 and the other in 1895. She has a sister living, of whose sons one suffered from some form of mental disorder but recovered. The patient's father was normal and a man highly respected. Her mother was perhaps slightly eccentric and according to every evidence was greatly petted and indulged by her husband. In fact this was so marked that it was a factor of no little importance in influencing the mental development of Miss A., since she often remarked to me that she felt but little interest in marriage because she did not believe that she could find any man who could treat her as well as her father had treated her mother.

Her father died in 1891, about 22 years prior to the onset of her psychosis. Following her father's death she and her mother

continued to live alone until a short time before the mother's death when a young girl was taken to board with them. The mother's death occurred in November, 1913, about four months prior to Miss A.'s coming under my care.

Miss A. nursed her mother during many months. She was suspicious of outside nurses and never would retain one for more than a few days, hence most of the work fell on her shoulders. She herself had for many years been looked upon as slightly peculiar and it is probable that the characters of mother and daughter interacted in a way tending to accentuate the peculiarities of each. Even almost to the day of the mother's death she would keep her physician waiting an hour while details of the toilet of both her and the mother were properly attended to before receiving him.

After the mother's death Miss A. was much depressed, wept constantly, neglected her dress and household duties and wandered through the house careless of everything but her grief. Soon she began to give evidence of delusions of persecution and thought the young girl who lived with her was trying to poison her.

When I first saw her about five months after her mother's death I found her very restless, suspicious and anxious to be alone; sometimes she would lock herself in her room where she would spend hours; again she would wander through the house moving furniture about in an aimless way, and turning on and off lights and water taps. Often she would accuse the two nurses, it had been necessary to place with her, of stealing her clothes or attempting to poison her. Much of her time she spent in attempts to watch their every movement and at other times to get out of the house and wander away. She seemed to suffer from hallucinations of hearing, referred to as coming from without the house, and hallucinatory thoughts or internal voices. When I was able finally to engage her in conversation she expressed no delusions and attempted to explain away those already noted. However she often seemed to await an internal hallucinatory assent before she would answer my questions. After a few days I secured from her that this was God's voice that she heard and that he was now guiding her directly in all of her actions. Nevertheless it was possible for one even at this stage of her disease to engage her in quite a long conversation without marked evidence of mental disorder manifesting itself, and her attorney told me that only two

weeks before I saw her she held an important conference with him on business matters, he noting at that time nothing unusual in her conversation or manner.

The state of the house threw some light on the character of mother and daughter. Even a casual survey showed clearly that even the most trivial possession had not, perhaps since the death of the father, been destroyed. Old clothes were heaped about, hats the patient had not worn in twenty years were piled high in the closets. I noted Christmas cards, concert programmes, etc., contemporary with the patient's girlhood. Many of these things were simply piled high in the center of vacant rooms. Every outside door held a burglar alarm and at least three locks, while it was interesting to note that her father's coat and high hat still hung on the rack in the front hall exactly where it was hanging on the day of his death twenty-three years before.

At first she was quite suspicious of me but this suspicion instantly disappeared under circumstances that at first puzzled me. It followed my suggestion that she go to a sanitarium for nervous diseases where I treat many of my patients. The name of this sanitarium is Scarlet Oaks. Shortly after I mentioned Scarlet Oaks she expressed an unusual curiosity with respect to this institution. "Why was it called Scarlet Oaks? Were there any oak trees there? How many oak trees were there, etc.?" She asked to be permitted to think the matter over and the next day went quite willingly.

After a few days I was permitted to gain some insight into her remarkable response to my suggestion which indeed seemed to be largely responsible for changing her whole attitude toward me since now she became more responsive to me; but with strangers her conversation was still quite guarded so that her sanity was not suspected by many who came in passing contact with her. All of the following ideas were expressed quite freely and without the slightest urging on my part.

It seemed that the word Scarlet Oaks formed a kind of connecting link between the outer world and an inner fantasy that was in process of development. She confided that she came to Scarlet Oaks because she expected to find there a Mr. Sevenoaks. To go to Scarlet Oaks meant, in effect, to go to Sevenoaks. This reminds us of the way the mind is able to amalgamate essentially unrelated concepts in a dream.

After a day or two she expressed herself more freely with respect to Mr. Sevenoaks. She had made his acquaintance some twenty years before at a summer resort in Michigan. He paid her and her mother some slight attention and after their return home wrote them one or two very formal and conventional letters. She kept these letters in her desk for many years and had practically forgotten about them but after her mother's death took them out and re-read them. She confessed that at the time of their meeting she had permitted herself some erotic fancies with respect to Mr. Sevenoaks but as he was married she thought that this was wicked and to use her own expression "put all thoughts of him out of my mind." She says again, "I felt that my whole duty was toward my mother," and on another occasion: "The whole trouble with me was I loved my mother so much that while I loved this man all the time, I crowded it out" and "I wouldn't let myself think of him because I thought his wife was living."

I was not therefore surprised when a day or two after the expression of these memories she told me under the promise of secrecy that she was to be married to Mr. S. within a few days. How did she know this? Something seemed to tell her. It was God's voice or at other times her father's voice or God speaking through her father. But was Mr. S. not already married? To this she replied that his wife was now dead. The voice it seemed had told her this.

But the fantasy now having freed itself did not stop here. At our next interview she announced that she was already married. This took place one night during the previous month when she was at home in bed and asleep. For some reason, which she cannot explain, her husband cannot come to her but every day she expects him.

The idea that her marriage had taken place while she was asleep was not meaningless. From motives of pride she felt a strong need for thinking that her affection was returned and at the same time her sense of propriety demanded a legal justification for her desires. Yet she had no memory of a wedding and her psychosis evidently did not permit of an actual memory falsification. The idea therefore that she had been married while asleep and hence with no memory of the wedding represented an ingenious compromise.

Further sport for her fancies is gained by illusions of recognition. When she is out walking almost any man she sees at a distance is Mr. S. and frequently she waves from her window at men. However she never mistakes the identity of any man she sees close at hand.

But her wish-construction is not yet complete enough to satisfy her. At my next interview she tells me that her marriage during sleep is not sufficiently binding and that the United States Senate has now passed a special law legalizing the union. Yet even this arrangement leaves out something that will be recognized as peculiarly feminine, therefore as a supplement to the act of the senate she is to have a public wedding. It is to take place at the White House in conjunction with the wedding of the President's daughter. Furthermore her father, mother, grandmother, and brothers will all return to life and be present.

"My sister," she says, "will marry again. My nephews will get good positions. One will be the auditor of the Big Four at ten thousand a year and the other a court stenographer at five thousand a year." (Her sister is a widow and these positions are somewhat in accord with her nephews' professions.)

Her mother and Mr. S. himself as well as her father now carry on hallucinatory conversations with her. "I am told," she says, "that Mr. S. is very jealous so I must be careful how I conduct myself." Evidently she here attempts to put some check on what may be unconscious tendencies toward directing her impulses toward certain nearer objects. Mr. K., another patient, has already aroused some interest. He "is a lovely man" and may even accompany them on their wedding journey. Again she thinks Mr. K. may be a detective; also her physician may be a detective. "Are you really a doctor? Are you really married? I am told that you are not a doctor and that you are not married. Mr. S. was a doctor but not a medical man." Some days later it is interesting to note she informs me that Mr. S. is going to take up the practice of medicine. The idea of "detective" perhaps is most vividly associated in the average person's mind with the idea of "disguise." Therefore her physician is not what he seems to be but someone different. Perhaps an attempt on the part of the mind to effect an amalgamation between the physician complex and the Mr. S. complex.

"Mr. S.," she says, "will be more happy with me than he ever was with his first wife," and woman-like she adds "but he will never speak to me of his first wife." Again, God tells her through her father that she is to inherit all his estate. In reality she has only a right to a portion of it. Mr. S. was poor but now she learns that he has inherited much money. At present he is visiting President Wilson making preparations for the wedding. The President she admires very much. "He is a very lonely man." She has read a magazine that described him as being (officially) lonely.

At other times she expressed the following ideas. "I am very passionate, that is why I am so attractive to men . . . my mother told me this morning that I must be very careful because I am so attractive. Mr. S. loved me since he first saw me . . . when Mr. S. thinks I fancy some other man he goes away and I don't get any more messages. . . . my waist is getting smaller. . . . My hair is going to turn a golden yellow. My eyes will be dark with long dark lashes." (Her eyes are light blue and her hair a pure white.) "Mr. S. is my other self, my father and mother are other selves."

Occasionally I noted a tendency toward a correction of her fancies as a few days later she informed me that after all the color of her hair and her eyes would not change as Mr. S. would like her just as well just as she was. She also would have no objection to his speaking of his first wife or even keeping her picture.

Übertragung was further manifested as follows: She exhibited an extraordinary interest in her physician's wife. What was she like? Did he love her? He must always love her, etc. Again she said one morning that she had dreamed that Mrs. R. had blue eyes and golden hair. She had already been informed that she was of quite an opposite type. "Something tells me that I must sit on your lap and give you three kisses, shall I?" On being informed that that would not be necessary she listens for another message then says, "I am told that I do not have to do that after all." All of her hallucinatory commands are capable of being corrected at my suggestion although sometimes she must kneel down and pray before she alters them. For instance she says, "I am told to throw my shoes out of the window. Shall I?" On my suggestion that she had better not do that she hesitates a few

moments perhaps in an attitude of prayer and then says: "Now I know that I need not do that after all."

Daily she writes Mr. S. very passionate, tender and coherent love letters. These are addressed in the care of neighbors whose houses she thinks she has seen Mr. S. enter or to Washington in care of the President. They all express the hope that he will be with her soon and wonderment at the mystery of his undoubtedly involuntary detention.

After she had been under my observation about three weeks she confided to me one morning that Mr. S. had stayed with her the night before. She is now really a bride. She was asleep and has no memory of the occurrence but in proof she shows me a slight stain upon the spread that she says is blood. I now received this same information every morning I visited her. Still she has no memory of the occurrence but she invariably attempts objective proof. One morning she missed her girdle. He took it away with him. The next morning her purse cannot be found. He has taken it. The nurse always finds these articles beneath her mattress or in some other place where she has hidden them. Or occasionally if the article is of slight value she is found to have thrown it out of the window. All of her intimate possessions she would like to deliver over to Mr. S. and encloses keys, rings, etc., in letters to him.

Finally one morning she said that her womb was full of semen. "I don't like to talk to you of such things," she says, "but I am told to do so." Here is evidently the beginning of a motherhood fantasy. Yet she admits that she is too old to have a child. One of the other patients had an infant in arms. In the general feminine interest displayed in this baby by the nurses and women patients Miss A. would never join. If the baby is brought near her she walks away. Once she changed her seat in chapel because the mother holding this baby happened to sit near her. She evidently wishes to avoid being reminded of children. Mr. K. once called her attention to the baby and she said afterwards: "Mr. K. knows how much I like children. He thought I might like to have some but Mr. S. is going to be next President and I cannot be bothered with children. Mr. S. probably wouldn't want any. We would be everything to each other. They are jealous and want me to have a baby so that I can't travel." Later

she said that she was not going to travel anyway. Upon my remarking that when all these things happened she would have everything that her heart might desire she replied with feeling and a note of pathos: "Yes, but I have had an awfully hard time and I have been so good all my life. Mr. S. knows that I am as pure as a baby."

Her general feeling is that of well being. She sleeps well and during the day keeps quite busy writing letters and in carrying out various compulsive acts but there is no evidence of marked psychomotor acceleration. To her friends she seems in excellent physical health as in fact she is. She frequently herself observes that she feels very well and that her thoughts are unusually active. Once she said that the semen had renewed her brain.

Her compulsive acts appear quite meaningless but probably a closer investigation of them than I was able to give would have made clear a certain symbolism. She disclaimed any knowledge of their meaning and word associations were superficial being chiefly first letter or clang associations. She explained however that it was principally Mr. S.'s commands that she obeyed and that in some mysterious way they were intended to bring about the end she expected, *i. e.*, her union with him, and that just as soon as this was accomplished they would no longer be necessary. The voice orders her to fold her clothes in certain ways, to constantly rearrange the articles on her bureau and writing table, to readjust or take off and put on certain articles of clothing, turn up her skirt, etc.—the latter often in my presence, perhaps manifesting an exhibitionistic tendency. Her accounts of her nightly experiences with Mr. S. are frank and also suggest marked exhibitionistic trends—he took off her nightgown, etc. The voice says: "turn your pocket wrong side out,—take your tooth-brush in your right hand," etc. To my question: "Why when you were at home did you think it necessary to keep the water-taps running?" she replies "Water taps—that's making water—things had to get wet—the running water meant that I was going to be a wife." She places her hand-bag under her apron; the handle must be up. Why? "Bag means B, apron means A, it has something to do with the alphabet, handle means Hannah" (her name). Then immediately she speaks of Mr. S. having been with her last night and shortly afterward speaks of a verse of an old hymn that during the past few days the inner voice constantly repeats.

"I will strengthen thee, help thee,
Cause thee to stand,
Upheld by my gracious,
Omnipotent hand."

After a few days she insists that it is very important that the word "gracious" be changed to "righteous." She recognizes that her actions would impress one as being unnatural. That is because Mr. S. is nervous and frequently changes his mind. Frequently when talking of her longings she complains of the room being hot. This was quite marked even during my first two or three visits when she spoke only very reservedly of Mr. S. There is however no evidence of any very marked somatic sexual excitement.

An inquiry into her early life revealed a very intense concentration of her emotional nature upon her father. She never could become greatly interested in any man because it seemed that none could equal the father in any way. Otherwise her affections were quite starved. When she was about eighteen her attention was directed to one young man. Once she was thrilled when, sitting beside him on a lounge, he pressed his knee against hers but this afterward worried her so much that her sleep was disturbed for weeks. He made no further advances and as her father did not like him she let him go. No man ever kissed her (she said that something seemed to keep them from it); none ever proposed to her. Once when a young man went for a short walk with her, he put his arm through hers and took hold of her bare forearm. This slight incident strongly impressed itself on her memory.

When a girl, and young men would call on her on Sunday afternoon she would always refuse to go walking with them for fear that her father would be lonely, as her mother was an invalid and spent much of her time upstairs. For the same reason she would refuse their invitation to accompany them to church since her father would then have to go alone. At the age of thirty, while on a visit with relatives in a distant city, a cousin, a number of years her elder, made some love to her and after that she allowed herself some erotic fancies concerning him and masturbated occasionally. The memory of this man faded but the masturbation continued at irregular intervals until the excited phase of her psychosis. Since then she has felt no inclina-

tion whatever. After her father's death she and her mother became even more closely attached to each other. As she implied, there seemed to take place a character amalgamation. After her mother's death it was naturally easy for her to drift into the depressed phase of her psychosis. She wept constantly and as she afterward said, God seemed to have departed from her. It was at this time in going through her desk that she came across the two letters written her by Mr. S. many years before and the renaissance, by means of this slight association, of faded memories and long slumbering hopes was made possible. The letters must mean either nothing or everything. That they should mean nothing was too cruel, too hopeless an alternative for her soul, worn with nursing and loss of sleep, lonely, restless and emotionally starved, to accept. Already there were indications that she was coming into conflict with certain deeply unconscious strivings of the libido. Freed from the dominance of and the restraint imposed by the family romance and stimulated by memories that had slumbered for many years this early fantasy began to grow until like a beautiful yet parasitic and poisonous plant it finally intertwined the whole of what had been her normal personality.

SUMMARY

An unmarried woman aged 55 years of a retiring and eccentric disposition with a strong emotional fixation first upon her father and then upon her mother, suffered, following her mother's death, some months of profound depression, characterized by restlessness, sleeplessness and certain vague ideas of persecution and hallucinations of hearing. During the depressed phase of her psychosis her thoughts returned to a love fancy forgotten or scarcely thought of for over twenty years. With this memory as a nucleus she constructed a systematized wish-realization fantasy involving a change in her personal appearance, wealth, the return to life of her mother and father, the marriage of her sister, good positions for her nephews, union in marriage with the object of her early fancy, his accession to the Presidency of the United States, travel, high position and children.

PSYCHOANALYTIC PARALLELS¹

BY WILLIAM A. WHITE

Since the beginnings of the psychoanalytic movement it has spread with amazing rapidity in all directions until the principles, which were originally worked out for the purpose of forming the basis of a therapeutic attack upon the neuroses, have been applied to practically every department of human thought. Like all new movements that require an entire recasting of one's methods of thinking it has excited widespread antagonism, particularly from those sources where it might be expected, from the old established authorities, men who have passed the formative period of their lives, and have become substantially established and identified with well-defined psychological attitudes. In addition to this class of opponents, who constitute the weight of authority, there are of course many with violent prejudices which have been easily stirred into action by the close contact into which they have been brought to the most rigidly tabooed of all subjects,—the sexual.

In reading the criticisms against psychoanalysis I have been struck by the lack of grasp of the subject which many of the critics have shown in their articles and the almost universal destructive, iconoclastic, not to say often vituperative character of their criticisms. While I realize with what poor grace the critics can be presumed to receive the counter-charge that they do not understand the things they are criticizing, still I am constrained to state my absolute belief in its literal truth. Many of the criticisms, and those too coming from sources from which one would have expected something better, show such an absolutely superficial knowledge of the whole situation that I have wondered where they have come across the matter which has excited their opposition, and whether, by any chance, the fault might not partly lie in the exponents of the method itself. One must conclude from such types of criticism that the movement has so aroused prejudices that a judicial and scientific approach to the problems involved has been effectually blocked.

* Read at a meeting of the Associated Physicians of Montclair and Vicinity, Montclair, New Jersey, November 23, 1914.

It would seem that most critics conceive of the psychoanalytic movement as being right where it was several years ago; as not having made material advances or in any wise having broadened its concepts. This is due in part to the fact that psychoanalysts are mostly physicians, and their writings, at least those most apt to fall into the hands of other physicians who are the most active critics, appear mostly in medical journals and deal usually with concrete instances, with cases. The literature in English has been singularly barren, with the notable exception of the recent translation of Hitschmann,¹ of adequate efforts to group the phenomena and resume them under fundamental principles. In fact the time has not been ripe, until very recently, for any such an effort: the principles had not been sufficiently worked out.

For some time I have felt that the most valuable service that could be rendered the psychoanalytic movement would be an effort to formulate the fundamental principles upon which it rests. Controversy, criticism, charge, and counter charge while they may have a certain value, tend not to be constructive. Too much energy is wasted for too few results, while on the contrary I believe that a broadly conceived and constructive setting forth of fundamental principles which show the psychoanalytic method to be grounded in the very nature and necessities of human thinking would command for the new movement a respectful hearing.

While it is impossible to absolutely ignore the controversial side of the new psychology, I shall, in my paper this evening, acknowledge it only tacitly in approaching the matter I have chosen to present by availing myself of certain strategic advantages. I will take you at once into my confidence and tell you what I mean. The most violent prejudice has arisen in the past, not altogether, but largely, as a result of the report of cases. Now we who do psychoanalysis know that in reporting cases we are inviting a certain type of criticism that can not be answered. It is I think, from a practical standpoint, absolutely impossible to report a case fully and justify all the positions taken, except the reader be sympathetic and has a considerable understanding of the

¹ Hitschmann, Dr. Eduard, "Freud's Theories of the Neuroses" (translated by Dr. C. R. Payne), Nervous and Mental Disease Monograph Series, No. 17.

principles. The main reason, although there are many for this, is the enormous amount of material that accumulates in the course of any one analysis. The result is that conclusions have to be indulged in to a large extent in the reports and this, it is easily seen, renders such reports especially vulnerable to the critics. Then again this material is peculiarly unavailable for verification or further study.

The method of presentation which I shall use, as has been my habit, is largely anthropological. I will undertake to show you certain deadly parallels between the psychoanalytic theories, the beliefs and practices of neurotics and children, and the beliefs and practices of primitive men. This material, unlike the patient of a particular physician, is available to all of you for your own investigations, and then, for reasons that are not necessary to mention here, the practices of savages do not arouse the antagonism, the disgust, or the prejudices when they are recounted as do the same practices of civilized, educated persons. I well remember, for example, with what disgust I heard of a medical student, who in an attack of *petit mal* while in the dissecting room seized and ate a piece of flesh from one of the cadavers, and yet I am not aware of any comparable feeling when confronted by the fact of cannibalism. The latter is too far removed both geographically and culturally to bring the facts really home to us. This illustration seems to me to show how much more effective, in many ways, the anthropological approach to these problems may be.

It is impossible in the limits of this paper to go into full explanations from all angles, but I must preface my illustrations by begging you not to forget that the mind of the child and of primitive man deals with much of experience in a very different way from the mind of the civilized, educated adult. It is necessary to stick to objective facts and not try to check up results by an appeal to one's own ways of thinking. The child and primitive man have no such intellectualistic language based upon clear cut concepts such as we have. They hardly think at all in the sense in which we ordinarily use that term—they feel rather.

Fiske² tells about a little four-year-old boy who thought the

² Fiske, John, "Myths and Myth-Makers. Old Tales and Superstitions Interpreted by Comparative Mythology," Houghton Mifflin Company, Boston and New York.

white clouds the robes of angels hung out to dry, while his little daughter wondered whether she would have to take a balloon to get to the place where God lives or whether she could go to the horizon and crawl up on the sky. From the beliefs of primitive peoples it is enough to mention that the sun has been believed to be an egg, an apple, a frog squatting on the waters, Ixion's wheel, the eye of Polyphemos or the stone of Sisyphos, which each day is pushed to the zenith and then rolls back again to the horizon; the storm cloud is believed to be a bird; the flash of lightning, a serpent, worm, lance, plant, pebble: the rain-clouds are celestial cattle milked by the wind-god, etc. Such beliefs are so far from our ways of thinking that it is inconceivable to us that they can be entertained. I ask you to bear in mind that the child and primitive man actually do hold such beliefs and that what we conclude about their ways of thinking must be posited of mentalities for whom such beliefs are not only possible, but usual, in fact they are types of the way in which the natural phenomena are perceived and understood.

With this introduction I will briefly sketch some of the psychoanalytic positions and the anthropological parallels.

The theories of the psychoneuroses trace back the origins of the conditions to early infancy, or to put the matter a little differently and more correctly, the psychoanalysts believe that the symptoms of the psychoneuroses were made possible by what occurred in the infancy of the patient. To put it still another way, the particular form which the symptoms assume finds its explanation when the psychological history of the patient is known. To understand any given symptom, therefore, it becomes necessary to trace its evolution back through the psychological history of the patient to its origin, which must lead ultimately to early infancy. Let me elaborate this point somewhat.

The interests and the affections of the young child are confined to very narrow limits. The child within the maternal body floats quietly and comfortably in a fluid of the same temperature as itself, it does not have to exert itself in any way, even to eat or to breathe—it is absolutely without desire because everything it could wish for is supplied before deprivation makes wishing possible, its state is one of unconditioned omnipotence.

Now this child, from this comfortable state of affairs, is thrust

suddenly without warning and through no wish of its own into a cruel and uncompromising world of reality, which from the very instant of birth begins an insistent series of demands that will only end with death. The child at once must begin to breathe, a little later to take food and digest: almost immediately strange noises assail its ears, great areas of brightness and flashes of light disturb its repose and interfere with sleep, peculiar dark objects move about it, bend over it: it feels strange sensations of being raised up, and sees peculiar round patches, from which strange noises issue. The wonder and the strangeness of this world, into which the child finds itself projected, is beyond our power of comprehension to even faintly imagine.

The first wish of the child is, therefore, for a return of the comfort from which it was so cruelly expelled—it wishes for the warmth and protection of the mother's body, it wants a return of its lost omnipotence. This is exactly what the nurse attempts to supply during the first few weeks. When the child is restless she wraps it up, snug and warm, and puts it to bed in a dark room, thus artificially reproducing the conditions within the mother's body.

A little later in the history of the child it finds out that within certain limits it can get what it wants by certain movements. It sees something, reaches out its hand, and if it is too far off the nurse stands ready to place it in its hand. Still later the same results are obtained by crying. These are respectively the periods of magic gestures and of magic words. The child seeks to restore its lost omnipotence in these ways, ways that become less and less efficient as the demands of reality become more and more insistent. We already see here, in the periods of magic gestures and magic words, the possible roots of hysteria, with its mechanism of conversion—the expression of mental symptoms in terms of physical disorder—and the compulsion neurosis with its complicated ceremonials.

During all this time a very important psychological process is going on—namely the separation of the individual from his environment, the building up of the ego-concept. The baby has to determine by a long series of experiments that the foot it sees lying out there in front of it is its own, that it belongs to its body and not to something else, and this sort of information has to be

patiently gathered about each detail. Here we see that lack of clear differentiation between the individual and the environment that we see reproduced in dementia precox. For these patients the world is full of mystery, and all sorts of strange happenings have some occult meaning pointed at them.

During this period too the excretory functions must excite much interest and wonder. It would seem to me difficult to overestimate the effects that the initiation of these functions must have upon the child. They begin before the child has differentiated himself from the rest of the world, they take place without his volition, and they are accompanied by massive feelings of pleasure. It is not difficult to see in such experiences the roots of urinary and fecal phantasies.

Also during all this time and continuing to be of prime importance during the first four or five years of life there is taking place what we term the family romance. The child's affections go out to the persons about it. These persons are very few and are characteristically the mother and father primarily, and then perhaps brothers and sisters, grandparents, and nurses, varying of course with circumstances. Now the original set of the child's love and the associations formed with its early manifestations may become of great importance in explaining later symptoms in case the individual develops a psychoneurosis. The first experiences of love become a paradigm, the prototype for all those that come after. One of my patients dreamt that she found her little girl in bed in the room occupied by her grandfather. The grandfather was a surrogate for her father. She has a marked father complex, and the dream shows that she associates her father and her child, in other words her love for her child partakes of the same qualities as her love for her father, is thus seen to have incestuous characters and accounts for the great difficulties she has in dealing with her child in practical life.

This brings us to the problem of incest and to our anthropological material.

Incest has always been practiced to some extent. But while today the mere thought of such relations fills us with horror there is much evidence that it was not always so. In fact, under certain circumstances at least, incest was not only permitted, but was the accepted mode of procedure. In those tribes in which descent

was along the female line a man was king only in virtue of the fact that he was the husband of the queen. When the queen died he would automatically have ceased to reign unless he married the heir to the throne, who in such a case was his own daughter, and that is exactly what he did. Public feeling must indeed have been very differently oriented towards incest in those days when kings set such an example, but we must not forget today that among the primitive people who live among us, the idiots, imbeciles, and feeble-minded, incest is often freely practiced.

That the problem of incest has always interested mankind, however, is shown by the fact that among the most primitive peoples known there already exist certain marriage taboos which when studied are easily shown to be directed against incest. In fact the whole complex social institution of totemism has as one of its main ends the solution of the incest problem. To put it in a half dozen words, totemism divides the tribes into separate and distinct so-called totem clans, and marriages are strictly prohibited between members of the same clan. According to the development of the totemistic scheme is incest, as we understand the term, rendered more and more impossible. Not only primitive man has occupied himself with the problem of incest, but the literatures of all peoples are shot through and through with it. I need only mention the tragedy of Sophocles—*Œdipus-Rex*—the plays of *Hamlet* and *Electra* and the fairy tales of *Ingibjörg* and the beautiful *Sesselja* from the *Rittershaus* collection.

It is both interesting and instructive to learn that the incest taboos arose, in some instances at least, among people who had not yet discovered the relation between impregnation and sexual intercourse. Its roots in the child similarly antedate any such knowledge as we shall see in speaking of birth phantasies. How are we to explain it!

We have already seen how the infant, confronted by the insistent demands of reality, longs to return to its previous state of omnipotence as it existed in the maternal body. In other words how it seeks to withdraw from reality, to escape its demands. Now our horror of incest is our conscious expression of our desire to do that very sort of thing.

In the life history of every individual who grows to adulthood there comes a time when he must emancipate himself from the

thralldom of the home. He must break away from his infantile moorings, go forth into the world of reality and win there a place for himself. Do not understand me to mean by this that he must simply physically leave the home, that is not at all necessary, but he must leave it in his feelings, he must put aside his childhood, put aside his infantile attachments and conquer his own world. While this is necessary it is extremely painful, and many persons never accomplish it. They are the future neurotics.

Incest, then, from this broad standpoint is really the attraction to the home that keeps us infantile, it represents the anchor that must be weighed if we are ever to fulfill the best that is in us. Incest, however, as it appears to us in our everyday thinking is clothed in the garments of adult sexuality and excites loathing, horror, disgust. Why? Because the path of escape from reality is broad and easy to find, it is the path downwards and backwards by which the individual tries to regain the protection of the parents and the home, and so something of his old omnipotence. It is a path open to all of us, and because it is so easy to take we must defend ourselves from it with the strongest of emotions. The horror we feel for incest in this sense does not mean that we are so far removed from its possibility, it rather means that we sense it as a real present danger, and are obliged to bring up all our reserves to beat it back.

Each general has to take up the burden where the last one left it and go forward along uncharted courses into the great unknown. An incest complex is said to be at the bottom of every neurosis. When we look at the situation in this way is it not easy to see why?

Let us pass now to a consideration of birth and impregnation phantasies. It has seemed improbable, to many of you, no doubt, when a movement of the bowels was put down as a birth phantasy and eating was said to symbolize sexual intercourse.

Early in the life of the child, as in that of man, the origin of life, as represented by the advent of a new human being, is regarded with curiosity and wonder. We can easily understand this, for the more we learn about it the greater does the wonder become. The important point I wish to emphasize, however, is that in neither instance, that of the child or of primitive man, is there any relation known between sexual intercourse, pregnancy, and child-

birth. Why this is so with the child we know, the reasons for this ignorance among primitive men are many. I will only mention one, namely, the long time that elapses between impregnation and the first signs of foetal life effectually prevents the relation of cause and effect from being established.

Now both children and savages know, in a vague way, that the child for a time resides in the body of the mother. How it gets there? where it comes from any way? is the subject of much theorizing.

The natives of Central Australia³ think that in a far distant past they call "Alcheringa" their ancestors, when they died, went into the ground at certain spots which are known by some natural feature such as a stone or tree. At such spots their ancestral spirits are ever waiting a favorable opportunity for re-incarnation, and if a young girl or woman passes they pounce upon her, enter her, and so secure their chance of being born again into the world. In the Arunta and Kaitish⁴ tribes the totem of the child is determined by the place where the mother first "felt life," as the child is supposed to be the re-incarnation of a spirit belonging to the totem occupying this locality. In the Central Australian tribes⁵ this theory, that the child is a re-born ancestor, a re-incarnation of the dead, is universally held. The Baganda believe⁶ that exceptionally a woman may be impregnated without commerce with the other sex, and so when a woman finds herself in this state and the usual explanation is not evident, she may claim that the pregnancy is due to the flower of a banana falling on her back or shoulders while she was at work, and this explanation is accepted. In the island of Mota in the Bank's Group,⁷ if a woman happens to find, while seated in the bush, an animal or fruit of some sort in her loin-cloth she carefully takes it home, and if an animal, makes a place for it, tends and feeds it. After a while if the animal disappears it is because it has entered into the woman. When the child is born it is regarded as being in some way the

³ Frazer, J. G., "Totemism and Exogamy. A Treatise on Certain Early Forms of Superstition and Society," 4 vols., Macmillan and Co., London, 1910. Vol. I, p. 93.

⁴ Frazer, "Totemism and Exogamy," Vol. I, p. 155.

⁵ Frazer, "Totemism and Exogamy," Vol. I, p. 191.

⁶ Frazer, "Totemism and Exogamy," Vol. II, p. 507.

⁷ Frazer, "Totemism and Exogamy," Vol. II, p. 90.

animal or fruit and may never eat this animal or fruit in its lifetime on pain of serious illness or death. Here we are quite close to the primitive idea of a soul which you know is conceived of as a living being that can leave the body and return to it. We see this analogy more clearly among the Melanesians.⁸ A pregnant woman fancies that a cocoa-nut or bread fruit has some kind of connection with her child. When the child is born it is the *nunu* of the cocoa-nut or what not, and as in the previous instance the fruit is taboo for the child. It is instructive to learn that the words *atai* and *tamaniu* used on the island of Mota⁹ to express this relationship are accepted equivalents for the English word "soul." And finally we get the extreme of concreteness in the Tlinglit tribe¹⁰ of northwest America. When a beloved person dies the relatives take the nail from the little finger of his right hand and a lock of hair from the right side of his head and put them in the belt of a young girl. The young woman then fasts a prescribed time, and prays just before she breaks her fast that the dead person may be born again from her.

These examples show the extremely material and concrete character of the savage concepts still further emphasized by the widely prevalent belief that at the moment of "quickenings" some animal has entered the woman's womb.¹¹ It is quite evident to her that something has entered her, and what more natural than to suppose it to be the spirit of the animal, bird, or plant that she was looking at or near when she first felt the movements of the child. This belief, coupled with the belief of the Minnetarees¹² or Hidatas of the Siouan or Dacotan stock, that there is a great cave the Makadistati or "House of Infants" which contains spirit children waiting to be born, and it is these children who enter women and are born of them, I need hardly remind you of Maeterlinck's "Blue Bird," is near enough to the common ideas of children that you all know, that babies are brought by the stork or the doctor, to need no further comment on that score.

In introducing this subject of the theories of impregnation I

⁸ Frazer, "Totemism and Exogamy," Vol. II, p. 84.

⁹ Frazer, "Totemism and Exogamy," Vol. II, p. 81.

¹⁰ Frazer, "Totemism and Exogamy," Vol. III, p. 274.

¹¹ Frazer, "Totemism and Exogamy," Vol. I, p. 157 sqq.

¹² Frazer, "Totemism and Exogamy," Vol. III, p. 150.

said that the psychoanalyst had found that often eating together was symbolic of sexual intercourse and promised some anthropological verification of that statement. When a man of the Wogait tribe of Northern Australia¹³ kills game or gathers vegetables while hunting he gives of this food to his wife who is obliged to eat believing that the food will cause her to conceive and bring forth a child, while among the tribes around the Cairns district in North Queensland¹⁴ the acceptance of food by a woman from a man constitutes a marriage ceremony as well as being the cause of conception.

We have seen that when a woman "quickened" she thought the spirit of the animal or plant that happened to be near had entered her womb, so we see now that it is quite as possible to attribute the child to food that enters the body by the mouth. Here is an extremely interesting relation between the sexual and the nutritive and is a deadly parallel to the child's belief that it is what its mother has eaten that makes the baby grow in her.

If it is the food that makes the child grow in the mother's body it is only a step to the conclusion that the exit of the baby therefrom shall be via the alimentary canal. This cloacal theory of birth is one of the commonest formulations of the child mind and is of course the basis of the birth phantasies I have already mentioned as being associated with movements of the bowels. Have we any corroborative evidence that similar ideas were held during the childhood of the race?

The Pennefather blacks of northeast Australia¹⁵ believe in a being they call Anjea, who was originally made by Thunder, and who fashions babies of swamp-mud and inserts them in the wombs of women. I need hardly point the analogy of swamp-mud to feces.

It is a far cry from this crude concept of savage man to the beautiful Greek myth that tells how Prometheus (Forethought) and Epimetheus (Afterthought) made man from clay and then how Eros breathed into his nostrils the spirit of life and Minerva endowed him with a soul, but the distance has been spanned by comparative mythology with the assistance of the psychoanalytic interpretations.

¹³ Frazer, "Totemism and Exogamy," Vol. I, p. 576.

¹⁴ Frazer, "Totemism and Exogamy," Vol. I, p. 577.

¹⁵ Frazer, "Totemism and Exogamy," Vol. I, p. 536.

From these illustrations that I have given of the theories that have been utilized to answer the childish query, where do babies come from? is it not understandable why our neurotics should go back to that way of thinking?

The most important biological function of life is reproduction. Unless it were so the race would perish. I need not detail the elaborate precautions that Nature takes to insure the completion of this function. I need only say that she insistently demands it of each individual. And so when, for any reason, a young woman, for example, has been thwarted in her love story she can bring about the required result in her world of phantasy where the result is attained in her thoughts. This is the explanation for all that group of "spurious pregnancies" we see in the hysterics. They bring things to pass by just thinking them, but they have to use infantile ways of thinking because only in that way can they make them come true. It is an example of the "all-powerfulness of thought" and is another illustration of the unconscious desire to return to that period of omnipotence that was first rudely shattered at the moment of birth.

We see in these illustrations also something further that serves to hitch up primitive ways of thinking with neurotic symptoms.

You recall the example of the method of securing the re-birth of a beloved friend who has died. The nail of one finger and a lock of hair are placed in the belt of a young woman and are so thought to impregnate her with the spirit of the deceased. This custom is related to a widespread belief that anything that ever belonged to a man somehow always remains in magical sympathy with him. It is the principle of contagious magic¹⁶ and is at the basis of sorcery. In Ancient Egypt, for example, if a sorcerer could secure a drop of a man's blood, some of his hair, some parings of his nails, or a rag from his clothes he was assured of complete control over him. These things he kneaded with wax into an effigy of his victim who was then at the complete mercy of the sorcerer. If for instance the wax doll were exposed to the fire the person it represented would at once fall ill with fever, etc. To prevent such untoward effects the Papuans of Tumleo,¹⁷ an

¹⁶ Frazer, J. G., "The Golden Bough, A Study in Magic and Religion." Part I, The Magic Art and the Evolution of Kings. 2 vols. 3d ed. Macmillan and Co., London, 1911. Vol. I, p. 175.

¹⁷ Frazer, "The Magic Art," Vol. I, p. 205.

island off German New Guinea, take great pains to throw into the sea the bloody bandages from their wounds lest they fall into the hands of an enemy. They will even stop in their journey through the forests to search for the least scrap of a garment that might have been lost and even to scrape carefully from a bough any little bit of red pomade that might have adhered to it from their greasy heads. The extent to which this type of belief goes is well illustrated by the belief in New Britain¹⁸ that the sickness and death of a man may be caused by pricking his footprints with the sting of a sting-ray and the similar belief of the Galelarsee¹⁹ that if a man's footprint is pierced with something sharp it will wound his foot.

In the face of such facts as these remember what I have said earlier in this paper about the interest the infant takes in his excretions, then is it not possible to tie all these facts together, to at once see meaning in the scatological rites of savages, about which volumes have been written, and at the same time to see possible meanings in the similar practices of our seriously introverted types of mental disease. If these relations are plain to you the object of my paper has been attained, viz., to read meaning into the ideas and practices of the mentally ill and so disarm that disgust which so frequently effectually blocks all efforts at understanding.

We have seen that the emancipation of the child from the home finally becomes necessary as a step in the direction of that autonomy which alone will enable him to reach his fullest personal development. That such attachment is necessary while he is in a stage of development that makes him dependent upon his parents is evident, and it is also evident that the detaching process cannot be other than painful. I have briefly indicated how the horror of incest was a constructive attitude of mind which helped to force upon the individual this separation by erecting an incest barrier between him and those upon whom, as a child, he had been dependent.

Now in this matter of the interest of the infant in his own excretions we see a similar mechanism at work. It is necessary that the child should be preponderantly interested in his own body during that stage in his development when he is building up

¹⁸ Frazer, "The Magic Art," Vol. I, p. 208.

¹⁹ Frazer, "The Magic Art," Vol. I, p. 208.

his ego-concept. It is of supreme importance that he should learn to differentiate between that which is "I" and that which is "not I." This differentiation, as I have also indicated, is only possible by an extensive series of experiments and observations in which a supreme interest in his own sensations and feelings plays a principal part. This process is likewise rendered more certain of attaining its goal by the constructive utilization of feelings of disgust which have as their functions the erection of an autoerotic barrier. In other words he must finally discard this intensive self-interest. As the thralldom of the home must be put aside, so also must selfishness.

In these conclusions I have arrived at the final synthesis of this communication—the analogy between primitive man and the child on the one hand, and on the other between them and the neurotic. The whole situation is thus seen in its broadly genetic aspects—the psychoneuroses are essentially disturbances in the process of development at the psychological level. It has been well said, and very well expresses this conception of the neurotic "Hell itself is right—the tragedy is to remain."²⁰

The psychoanalytic movement in mental medicine seems to me to parallel the pragmatic movement in philosophy. Both have excited the unequivocal antagonism of the "old guard," but both aim at essentially the same thing—to elaborate methods of dealing with the actual facts of experience in a way that shall be helpful to us both in enabling us the better to find our way among these facts and in assisting us to formulate practical lines of conduct toward them. If you will orient yourselves sympathetically toward this movement I am sure you will find it useful. If you cannot agree with its principles I at least bespeak for it a judicial consideration of its claims.

²⁰ Comfort, W. L., "The World-Man," *The Forum*, February, 1914.

TECHNIQUE OF PSYCHOANALYSIS

BY SMITH ELY JELLIFFE

(Continued from page 80)

In reviewing the very large literature which has appeared up to the present time (over a thousand titles) it may readily be seen that the claims made by those who have been practicing psychoanalysis have been very conservative,—in fact, such conservatism appears in inverse ratio to the vituperation heaped upon the psychoanalyst and the analytical methods by stupid critics.

It is important to tell the patient not to discuss the question with any one until they have had enough experience to do so intelligently,—when of their own accord they have it borne in upon them that it is usually hopeless to attempt to make those who do not wish to see any the wiser. The would-be critic is usually in the position of one who, unable to decipher his own Chinese laundry check, immediately feels competent to discuss the whole subject of Oriental languages, history and culture.

It is very rare that one is not expected to give some explanation of what one is going to do: This calls for some form of preliminary statement. No two individuals can be approached in the same way, but it is not bad technique to tell the patient, after the general history may have begun, that the chief work of analysis is to enable the patient to see his or her unconscious. That it is in this form of mental activity that the chief causes for the disturbances will be found. This will probably lead to an inquiry as to "what is the unconscious?" The unconscious is after all a way of looking at things—an hypothesis like all other mental concepts—and it will vary with each analyst's previous training, and each patient's intellectual status as to how the idea can be developed.²¹

White has well said that the unconscious is our historical past. Bergson's idea of the unconscious is often a useful one to use.

²¹ See White: The Unconscious, Vol. 2, No. 1, PSYCHOANALYTIC REVIEW.

He states it somewhat as follows:²² "For our duration is not merely one instant replacing another; if it were there would never be anything but the present—no prolonging of the past into the actual, no evolution, no concrete duration. Duration is the *continuous progress* of the past, which gnaws into the future, and which swells as it advances. And as the past grows without ceasing, so also there is no limit to its preservation. Memory is not a faculty of putting away recollections in a drawer or of inscribing them in a register. There is no register, no drawer, there is not even, properly speaking, a faculty, for a faculty works intermittently, when it will or when it can, whilst the piling up of the past upon the past goes on without relaxation. In reality, the past is preserved by itself automatically. In its entirety, probably, it follows us at every instant; all that we have felt, thought, and willed from our earliest infancy is there, leaning over the present which is about to join it, pressing against the portals of consciousness that would fain leave it outside."

And then follows a masterly sentence which epitomizes a very important aspect of the Freudian doctrine of the unconscious which is followed by an extremely clever formula, which can be applied to the entire psychology of the unconscious. Coming as it does from an entirely different source and from a different angle it is worth calling special attention to and to advise the young analyst to "get it." "The cerebral mechanism is arranged just so as to drive back into the unconscious almost the whole of this past, and to admit beyond the threshold only that which can cast light on the present situation or further the action now being prepared—in short, only that which can give *useful work*. *At the most, a few superfluous recollections may succeed in smuggling themselves through the half-open door. These memories, messengers from the unconscious, remind us dimly of what we are dragging behind us unawares.*" Herein may be seen the Bergsonian formula, which Freud has so well analyzed, and to which the latter applies the concept, *mismanaged repressions*, which, smuggling themselves through the half-open door, become modified in ways to be discussed later, and show themselves as the "symptoms" of the neurosis.

²² Bergson: *Creative Evolution*. Tr. by Mitchell. H. Holt Co., N. Y., 1911. An important work for psychoanalytical insight.

Many a wise aphorism has touched upon this situation for what is called the normal, among them that of Rochefoucauld who says, "There is no vice that is not better than the means we take to conceal it." But we are not through with Bergson. He continues, "But even though we may have no distinct *idea* of it, we *feel* vaguely that our past remains present to us. What are we in fact, what is our *character*, if not the condensation of the history we have lived from our birth,—nay even before our birth, since we bring with us prenatal dispositions? Doubtless we *think* with only a *small* part of our past, but it is with our *entire* past, *including the original bent of our soul*, that we *desire*, *will*, and *act*. Our past, then, as a whole, is made manifest to us in its impulse; it is *felt* in the form of *tendency*, although a small part of it only is *known* in the form of the *idea*."

Lyell, in his celebrated essay on the antiquity of man, carried human beings back many thousands of years as to their origin, but the psychoanalyst teaches that the unconscious started much further back than the coming of man, and really the "tendency," the "impulse" began with the coming of life itself. This was many millions of years ago. In building up the notion, therefore, of the unconscious for the patient it must be emphasized that human beings have not come to be what they are according to the conception of Topsy, who "specks she jus' growed up," but that for many, many million years the piling up of the past upon the past has resulted in this the last and most highly complicated model-man,—which analysis seeks to partially pick apart to see what is not going advantageously, *i. e.*, not doing *useful* work.

In my own discussions of this problem I have found it advantageous to impress upon patients the immense importance of this time element in the slow elaboration of instinctive reactions, which are so highly conservative and protective, and I insist upon the fact that the neurosis is in line with the whole process. It also is a bit of conservation,—something compensatory and protective, and I call to the attention of such patients similar mechanisms in the life activities of lower levels of the body. Hypertrophies to compensate for some insufficiency. Rapid breathing in pneumonia, for instance, to compensate for diminished lung capacity, etc.

In further explanation of the scheme I picture to the patient

three periods of growth: From conception to birth; from birth to five years of age; and from five years to adulthood. Each of these represents a wonderfully elaborate scheme of reliving the past, through a masterful *recapitulation*. The nine (9) months, forty (40) weeks, two hundred and eighty (280) days of pregnancy (these numbers are here accented as it will be seen how constantly they come up in symbolisms of all kinds) reenact all of the successful experiments of over a hundred million years. The babe at birth already has more than it shall ever acquire. It is a complete machine for self running. It has practically completed its biochemical machinery. Its entire vegetative neurological mechanisms are integrated and functioning. It is ready to pass into the realm of *feeling*. It is to know pleasure and pain, and to build up a sense of the *ego*. Heretofore it has led a purely vegetative existence; all of its needs have been attended to within the mother. From the standpoint of individual effort it has been omnipotently indolent. From the organic memory of this stage of the child's existence probably comes the truth of Rochefoucauld's celebrated saying: "Indolence is the most sublime and the most malign of all passions." All of the prenatal influences are laid down; the hereditary, constitutional factors, which eugenic studies are analyzing, are all there. All of Adler's constitutional inferiorities are there. This is a period usually thought of by students of mental phenomena as of the least importance, but from the standpoint of the unconscious, and for the purposes of instinct analysis, it may readily be seen that it is a period of great importance, although maybe it escapes, and will for some time, most attempts to be analyzed. Most of our medicine at the present day occupies itself in the consideration and study of this, the biochemical, level, the simplest level of the human organism. We shall see that hysterical conversions, compulsion substitutions and psychotic projections can create definite disturbances in the functionings of this level. The great loss of weight in the depressions with marked eosinophilia being only one of many examples, to which we shall return.

With birth the new element of an enormous branching out of the sensori-motor mechanisms takes place, and from this time on to, arbitrarily say five, a new recapitulation period is traversed. This time the path is shorter; from anthropoidal ape let us say to

man of the agricultural period—or highest savage. This is a living over of some several hundred thousand years.²³ It passes through the period of the development of ego consciousness; it develops through the phantasy of pleasure-pain to reality and to the beginning of social consciousness. This is the period of the perverse polymorphous of Freud. This is the most important training period of the child. It is the period during which he will gradually thrust into his unconscious much of the repressed material which analysis will be called upon to interpret.

From whence comes this repressed material upon which the Freudian hypotheses lay so much stress, and which seems such an anathema to those who do not care to see that psychoanalysis contains a constructive program? Psychosynthesis takes place coincidentally with psychoanalysis, and man, after all, is the measure of all things. Psychoanalysis deals with factors of human experience simply as facts. What a fact is will be left aside for the moment, save that as Protagoras has well said, we build up our truths as we perceive them, each for himself, and each differently. We think alike, *i. e.*, "we agree concerning those things it is necessary to agree about in order to live at all; we vary concerning the things which are not needed for bare existence, even though they may conduce to a life that is beautiful and good. But it is only when we do not act at all that we are able to live our own private life apart, and to differ utterly from all others."²⁴

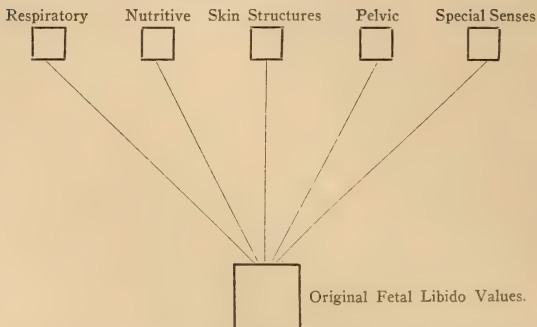
It is this desire to differ utterly from all others that has to be brought into line with the facts of reality. This period of infancy is the one during which this conformity to sense experience must take place if the child is to live at all. Here "impulse" makes reaching out a constant exercise, with increased activity if pleasure is obtained, and withdrawal if pain results.

Already the biochemical levels have evolved their tropisms; action and reaction are going on automatically through the mediation of the vegetative nervous system. The anatomical structures which subserve these functions need not now concern us, but it is assumed that the psychoanalyst has some fundamental

²³ Compare E. Smith: *Age of Man*, Smithsonian Reports, 1912.

²⁴ *Dialogues of Protagoras*. See F. C. W. Schiller, *Studies in Humanism*, Macmillan.

knowledge of the nervous system; without it he will never rise to the highest levels in psychoanalysis.²⁵



This illustration is purely diagrammatic. It aims to show the first steps in libido distribution following birth. Each and every libido area here represented is a compound which analysis resolves.

But the child has now passed into the realm of more complete sense experience. A further evolution of what ultimately will be handled as consciousness has commenced; many million receptors, sensory receiving organs (six million in the eye alone), suddenly commence to have energy thrust upon them, which has to be handled. Each group of receptors builds up values for itself and for the purpose of its own cell groups. At first there is a marked rivalry among the sensory areas, which through repression later develop coördinations between the various strivings.

To illustrate this early developmental phase of energy rivalry I have often made use of a diagram which I here reproduce in the rough.

This diagram is meant to illustrate only in a general manner the initial distribution of the sensory areas, which through evolution, in response to the principle of pleasure and pain, will ultimately permit of the chief forms of energy distribution which we

²⁵ For a full discussion of the anatomy and functions of the vegetative nervous system consult Higier, *Ergebnisse d. Neurologie u. Psychiatrie*, also English text-books of the physiology of the vegetative nervous system.

call human conduct. The world and its values will be built up by the child through these sensory channels.

At birth the entire energy is concentrated on the respiratory act. One hundred per cent., one might say, of the child's striving is expressed in the first cry made in response to the organic need for oxidation (biochemical level). The respiratory nucleus starts its reflex activities and the human mechanism is now working independently.

It is at this point that Freud introduces a new term, *libido*. In this particular instance it signifies the energy of seeking for the organic satisfaction of oxidation activities. Respiratory libido, therefore, constitutes the first libido striving of the child. Crying brings its satisfaction, therefore, crying becomes an initial symbolic act through which desire, *i. e.*, a renewal of the pleasure will be satisfied.

I need only call attention here in passing to the marvellous evolution which this respiratory libido undergoes, and which as one of its chief end-products is the complex human speech. Originally, a broad, explosive, non-discriminative cry, a vast conglomerate, the respiratory libido develops little by little an intricate mechanism of highly discriminative acts of the richest symbolic significance.

The gastro-intestinal libido now clamors for its instinctive (biochemical) satisfactions. The skin must be kept warm (reproducing the amniotic water bath) else the same vigorous protest, as yet indiscriminative, which howls for skin libido satisfaction. Through the combined action of rolling neck motions and smell the nipple is found, and purposeful sucking movements begin, until the incoming stimuli, esophageal, gastric,—through chemical receptors, mount up to a fatigue threshold and sleep intervenes.

Then follow other organic need satisfactions; pleasure is obtained by doing things essential to life. The bladder is emptied, the bowels are evacuated, the eyes look about, the ears hear, etc. The important factor to be recognized and insisted upon is that in the initial phases each libido area is egoistic, self-seeking to the exclusion of all others; the child stops breathing in the early attempts at feeding: all other forms of libido energy wait in abeyance until that one demanding the moment satisfaction is appeased.

It may be recalled that many years ago, Hansemann, a present professor of pathology in Berlin, spoke of die Anaplasie, die Individualität und der Altruismus der Zellen. He tried to show then how a failure on the part of the cell striving (biochemical level) produced various developmental failures in this or that organ of the body; that even before birth a principle of anarchy among the organs of the body might prevail, and that the best organisms were those in which the subordination of the claims of one cell group (liver, kidney, lung) to the others, was best practiced.

After birth, a similar adjustment in libido values at the sensori-motor level is necessary, and here is where repression commences to be operative. In terms of conscious psychology the process by which this repression is in part furthered is called training or education.

The chief sensori-motor corrective is pain. Later we shall see that at psychical levels we shall call it fear. Wherever fear commences to enter then the training for social values commences to be manifest. It becomes the corrective for desire.

Positive and negative tropisms, pleasure and pain, desire and fear, these are the chief stages in this evolutionary progression which ultimately brings about adjustment of conduct at highest social values; at ultimate pragmatic realities; *i. e.*, those lines of conduct, which under experimental conditions will permit the best suited individual and the best group to continue to survive.

Repression, therefore, consists in the subordination of certain libido values at lower levels in order that a utilization of identically the same energy may take place at higher levels in the process termed sublimation.

In the infantile period, the pleasure principle seeks the continuance of the satisfaction. The term, erotic satisfaction, is used by Freud to signify this in the general sense, by which is meant the gratification of the pleasure sense of the area involved. Thus, there can be respiratory, lip, stomach, urethral, anal, skin, retinal, cochlear, vestibular, muscular, gustatory, and olfactory eroticism. To assume that only one area of the body is capable of receiving sense gratification, and hence that the word, auto-erotism, has reference only to one area, *i. e.*, the genital area, is unutterably stupid, and yet this is the usual implication given to

the word by critics. There is ample justification for applying the term, auto-erotic, to each receptor group already indicated, since it has been seen how the interest (libido) may be transferred from one area to another that becomes the center of striving. The very structure of the nervous system through its synaptic integrations shows just how this switching can take place, and Cajal's ingenious hypothesis of avalanche action enables one to see how summations of energy can occur, so that cumulative effects may result. The study of the repressions in the developing psyche shows that these follow precisely similar laws to those which physiologists are working with in reflex blockings, etc.

It is because in the early stages of the infant, each libido area seeks its own satisfactions in interchangeable fashion and anything stands for anything without discrimination, that Freud has used the term, polymorphous perverse. The child has no consciousness of any perverseness: There is no perverseness at this period. One can only say there is an eager seeking for richness of sensory satisfaction, and an active exploration of every source of joy and gratification; but, and here reality commences to assert itself, if such seeking is continued at its primitive values, pain, fear, reproach and finally exclusion from the group result. For if these activities continue into adult life one may speak of them as perverse. Perversion is the conscious end of a long chain of links in which unconscious autoerotic satisfaction, *i. e.*, pleasure gratification of an area, is a predecessor and the origin of which is the very life impulse itself.

(To be continued)

CRITICAL DIGEST

SOME FREUDIAN CONTRIBUTIONS TO THE PARANOIA PROBLEM

BY CHARLES R. PAYNE, A.B., M.D.

(Continued from page 101)

We have considered some of the principal studies¹ of paranoia and paranoic conditions which have appeared from the pens of psychoanalytic writers and may now review the series as a whole to see what new facts have been brought out and how much light has been thrown upon this obscure mental manifestation.

The most salient feature of the series and probably the most valuable contribution here made to the subject of paranoia is the relation existing between paranoia (here I include paranoic symptoms whether occurring in true paranoia or in some other psychosis or even neurosis) and homosexuality.

It should be borne in mind that the term homosexuality as used throughout this whole series does not necessarily imply overt homosexual practices but rather the psychosexual significance of homoeroticism. The homosexual tendency may have been present in the mind without ever having come to actual physical expression.

Everyone of the authors quoted brings this relationship to light though some more clearly than others. Freud has formulated the findings most systematically as was reviewed in the first number of this series to which we will refer later. Even in Bjerre's case where the author pays almost no attention to this

¹ Freud: Psychoanalytische Bemerkungen über einen autobiographischen beschriebenen Fall von Paranoia (Dementia paranoides). Ferenczi: Über die Rolle der Homosexualität in der Pathogenese der Paranoia. Maeder: Psychologische Untersuchungen an Dementia præcox Kranken. Analysen von zwei Fällen von Dementia præcox (paranoide Form). Grebelskaja: Psychologische Analyse eines Paranoiden. Wulff: Die Lüge in der Psychoanalyse (Zugleich ein Beitrag zur Psychologie der Paranoia). Morichau-Beuchant: Homosexualität und Paranoia. Bjerre: Zur Radi-
kalbehandlung der chronischen Paranoia.

phase of the question, we see many evidences that the homosexual tendency was strongly present in his patient. For instance, in discussing the patient's family history, Bjerre says "it was to the mother that her warmest love ever went out." Further, although there was a large family of brothers and sisters, the patient's favorite was a sister, two years her senior, to whom she was greatly attached. "She made up her mind early never to marry" (evidence of some obstruction to a normal heterosexuality). The long period (twenty years) during which she was contented with a courtship by correspondence shows a weak heterosexuality which we are justified from other evidence in regarding as caused by the homosexual tendency. The illicit heterosexual episode would seem to have been merely a strong counter-reaction against some inhibition which she vaguely sensed. "Even her best friend, Miss D., had joined her enemies," here a substantiation of Freud's finding that "the one who now on account of his persecution is hated and feared, is the one formerly loved and revered." Further the greatest of her persecutors was the Woman's Suffrage Society.

The other cases without exception show this relationship of paranoia and homosexuality plainly.

Just what the nature of this relationship is, we find most fully discussed by Freud; he says: "The nucleus of the conflict in paranoia is the demand of the homosexual wish-phantasy to love the man (or person of same sex)," that is, the paranoic forms his delusions as a defence against his instinctive homosexual tendency which threatens to overwhelm his personality. We do not need to elaborate this thesis here as it was given in full in the first number of the series.

Ferenczi states practically the same thing in these words: The published clinical histories (reviewed in the second number of this series) justify the belief that the essential process in paranoia is a reinvestment of the homosexual objects of desire with unsublimated libido, which the ego guards against by means of the projection mechanism.

Another very instructive point brought out by Freud is his interpretation of the function of the paranoic's delusions. "The paranoic rebuilds his world, not beautifully but so that he can live in it. He builds it by the aid of his delusions. What we consider

the production of the disease, the delusions, is in reality the attempt at healing, the reconstruction."

An interesting circumstance tending to confirm the validity of the contention that homosexuality has an intimate relationship to paranoia is that among the seven authors reviewed in this series, there are at least six different nationalities represented. This would seem to indicate that the phenomenon is a general one and not limited to any special race.

TRANSLATION

WISHFULFILLMENT AND SYMBOLISM IN FAIRY TALES

BY DR. FRANZ RIKLIN

TRANSLATED BY WM. 'A' WHITE, M.D.

OF WASHINGTON, D. C.

(Continued from page 105)

Once she dreamt she was in the fields. The hay had been raked up into small piles—shocks. Suddenly a serpent appeared looking out from each hay shock. One especially large one slipped into her mouth and bit her palate. The hay shocks are the hairy portion of the genitals out of which the serpent, the penis, looks out, and so become a counterpart of the nymphæ forest cited by Freud,⁴ which represented the female genitals. In the fairy tales (and mythology) there is a whole series of similar transpositions. Their value lies, not only in offering a surprising confirmation of the Freudian views, but in that they are a serviceable result in comparative psychology.

In fairy tales it is for the most part barren women who become pregnant by eating (symbol of coitus with a symbolic object or animal). The child that results from this wonderful fertilization is usually a great hero.

In "*Ivan Cow Son of the Storm Knight*" in the Russian fairy stories (Afanassiew, Nr. 27) the fish is the male sexual symbol. (Perhaps the fish spawn and the great fruitfulness of fish, besides those qualities mentioned of the serpent, are new determining moments.)

A royal pair were still, after ten years, without children. Then the king sent to all rulers in all cities and to all peasants to find if any one knew how the queen could be cured so that she

⁴ Freud, *Journal für Psychologie und Neurologie*, Bd. VIII, 1906. Bruckstück, l. c., p. 450.

might bear a child. Of all who came no one could help except a peasant's son to whom the king gave a pile of gold and three days time. First, nothing occurred to him, not even in his dreams, then he met an old woman whom he had first spurned but finally confided his troubles to her.

She had him tell the king to order three silk nets to be woven and sink them in the sea before the palace windows. She said that a golden scaled pike was always swimming before the palace. If the king should catch him and have him served to the queen, she would be with child.

The peasant's son went himself on the sea; the pike jumped high out of the water and tore twice all three nets (symbol for the hymen?), until the fellow, for the third time, had repaired the nets with his belt and his silk neckerchief and then caught the fish.

The royal cook cleaned the fish and poured the dishwater out of the window, a cow going by licked it up. The servant who brought the cooked pike to the queen to eat, on the way broke off a piece of the fin and tasted it. All three now became with child at the same time: cow, maid, and queen. All three sons were alike as to hair and grew in hours as much as others in years. They were named Ivan Zarevitsch, Ivan Maidson, and Ivan Cowson—Storm Knight. Ivan Cowson, corresponding to the rule of fairy tales, was the strongest of the three and the hero of the following Herculean adventures, which brought him the nickname of "Storm Knight." The remaining pretty clear sexual symbolism is worthy of note. The substitution of the impotent king by the peasant's son, who gets the receipt for catching the wonderful fish from a witch, in whom one can easily see the personification of the sudden, brilliant notion during his meditation; further the fellow needs his belt to effect the catch.

The fairy tale: "*The Godmother's Curse*" ("Island. Volksmärchen," p. 68, No. 17) present a similar symbolism.

A young childless duchess, who longed very much for a child, went once for a walk, with her servant, in a beautiful grove. Here she was overcome by sleep, and being unable longer to resist it, lay down to rest. In a dream, three women dressed in blue appeared to her and said: "We know your wish and we would like to help you in its fulfillment. Go to a brook here in the

neighborhood in which you will see a trout. Bend down and see that in drinking the trout swims into your mouth. Then you will soon after become pregnant. We will search later for the newborn child and give him a name." The queen followed these instructions and was brought to bed with a beautiful little daughter.

An old woman, who rendered service at the birth, prepared the table for only two of the women instead of for all three; on which account the youngest was angry. The two oldest gave the child beauty, goodness, and wisdom and in addition the gift that all her tears would be changed into gold. A fine prince would marry her and she would lead a happy life with him in love. The youngest did not revoke the blessings of her sisters. But she added as a penalty for her poor reception that the princess would become a sparrow on her wedding night and only for a short time during the first three nights should she regain her human form. If some one did not then quickly burn the sparrow skin, she must always remain a bird (compare "Kisa" and the Icelandic Cinderella).

The story then goes on to the fulfillment of the blessings and the curse and the final deliverance.

Prophetic dreams, as in this example, occur very frequently in fairy tales and their content itself is also dream-like.

That the third woman (or the thirteenth in "The Sleeping Beauty") should, out of anger, add a bad wish to the good wishes, is a common fairy tale motive.

One sees the wonderful impregnation under the symbol of transposition meet with a significant fate, and we often find characteristically the same motive in the bible, the children of long barren women become prominent men, or the procreation and birth of great men is represented as wonderful and mysterious. (Annunciation by the Angel Gabriel, conception by the Holy Ghost, vision of Zacharias, see Evang. Luke, I; promise of Isaac, Moses I, 17 and 18 Chap.; promise of Samson's birth, Judges, 13 and 14 Chap.; the whole history of Samson presents a great many fairy-story-like signs. Compare also the Hercules saga.)

The same motive appears in the beginning of the fairy tale "*The Carnation*" (Grimm, 76). There was a queen to whom God had denied children. She went every morning into the garden and prayed to God in heaven that he would bestow on her a

son or a daughter. An angel came from heaven and said: "Be content, you shall have a son with wishful thoughts, for what he wishes for from this world that will he obtain." She went to the king and told him the happy news, and when the time came she bore a son, and the king was greatly rejoiced, etc.

Rittershaus, in his collection cited, gives still other examples of impregnation by the swallowing of fish. It occurs in other Icelandic sagas, in the Greek, Albanian and Sicilian fairy tales, with this difference, that in the Icelandic fairy tales already quoted the whole fish is swallowed, in others the fish, which is caught by a childless man, is cut up at the house and distributed to the wife, the horse, and the dogs (male sexual animals?).

I refer for the literary references to Rittershaus, p. 71.

Compare also the Russian fairy tale of "Ivan Cowson the Storm Knight."

In Grimm's fairy tale, No. 85, "*The Gold Children*," the same motive appears.

A poor fisherman caught a golden fish which promised him, instead of his hut, a castle and a cupboard which would contain everything he wished to eat, if he would throw him back into the water. He must, however, not say from whence these splendors came. Afterwards when he betrayed the secret to his curious wife the charm was dispelled and they sat again in the poor hut.

He caught the fish a second time and the same thing was repeated.

The third time the gold fish said: "Take me home and cut me up into six pieces: give two pieces to your wife to eat, two to your mare, and two bury in the earth. This will bring you blessings. From the two last pieces there grew two golden lilies, the mare had two golden foals, and the fisher's wife bore two golden children whose fate the story goes on to follow.

Of the manifold, concentrated, accumulated symbolisms of the fairy-tale fragment, especially the comparison with the fruitfulness of the earth which is repeatedly found in mythology, I will only note that in dreams the same theme is quite as commonly treated in various forms.

In this relation the prophetic dream of Pharaoh of the seven years of plenty and the seven years of famine stands out realistically.

The same theme appears first in the dream of the seven fat and the seven lean cows, then when Pharaoh sleeps again, in the dream of the ears of corn (Moses I, 41).

In the fairy tale of "*Kisa*" (=Cat, Rittershaus, p. 73, No. XVIII) the king threatens his childless queen, just as he was starting out on a journey, that he would have her killed if she had no child upon his return home. Sadly the queen sat in her garden. An old woman came to her and advised her to drink out of a spring in the forest; in this spring were two trouts, one black and one white. She must swallow the white trout, but only that one and not the black one.

In spite of every care the two fish both slipped into the queen's mouth. After nine months she gave birth to a very beautiful girl and to a black cat.

The black cat, at first chased away, is then the assistant of the princess against a giant with whom she does not want to go and who thereupon cuts off her legs (abasia dream-motive?) and wishes to kill her. She heals her legs with the grass of life and kills the giant. At the marriage of the princess, *Kisa* again becomes a beautiful princess. A wicked stepmother has changed her and the princess into trout, she, however, from especial hate, she makes a cat at her new birth, which only after laying at the floor of the bridal bed of the princess on the wedding night, can be delivered.

Besides the sexual transposition and the motive of reincarnation the tale is full of sexual, dream-like symbolisms.

In a fairy story of *Straparola* (cited from Rittershaus, p. 76) a marchioness gives birth to a daughter and also an adder at the same time. In an analogous Norwegian tale (cited from Rittershaus, p. 76) a childless queen bathes one evening, on the advice of an old beggar woman, and sets the bath water under her bed.

In the morning two flowers have grown in it, one ugly and the other beautiful. As the flowers taste so good to her the queen eats them both contrary to the advice of the old woman. Then she bears two daughters, the first a true monster riding on a goat and then a lovely little girl, etc.

The flowers, which stand here in the place of the fishes, are also employed as male sexual symbols in pathology. Namely

flower stems and lily stalks play this rôle in the delusions or dreams of *dementia præcox* as shown by association experiments. May not the lilies which Mary, Joseph and the Angel of the Annunciation often carry have a similar meaning instead of that usually accepted?

The bath water under the bed is throughout a sexual component of the dream-like fairy story.

The Freudian upward transposition is given in the eating of the flowers.

In the literary references of Rittershaus (p. 77) we still find the simultaneous birth of a boy and an ichneumon in the *Pantschandra*. Also the son of a Brahman is born as a serpent, whose father, on the marriage night of his son, burned his serpent skin so that the son retained his human form.⁵ (Benfey, "*Pantschandra, Fünf Bücher indischer Fabeln, Märchen und Erzählungen*," Leipzig, 1859, Bd. II, p. 147, cited by Rittershaus, p. 77).

According to Benfey (cited by Rittershaus, p. 77) the burning of the animal hide, through which the enchanted man becomes compelled to keep his human form, is a Hindu belief.

It can hardly be demonstrated that the burning of the animal hide originally appears only in a sexual connection (as previously in the wedding night); however, it appears so in very many cases and the deliverance from enchantment and the espousal appear together almost always in the fairy tales, which represent sexual wish-structures, which, after what has been said of the significance of enchantment in the sexual wish-tales, is understandable. The Brahman story cited induces me, therefore, to draw attention to the sexually symbolic significance of fire in dreams, as Freud ("*Bruckstück*," etc.) confirmed by Jung (*Diagnost. Assoc. Studien*, VIII Beitrag) has explained and of which I myself possess good examples, and to point out that here again is shown an accumulation of sexual symbols (serpent, fire).

I also wish to call attention to the fire-engine dream. A double question, which at any rate the symbolism of "upward transposi-

⁵ An example, that enchantment signifies a sexual revenge, one can find in B. Schmidt, "*Das Volksleben der Neugriechen*," p. 112. A nereid transformed her beloved, her untrue lover, into a serpent; he should remain enchanted until he found a sweetheart who was equal to her in beauty! (A special case, which allows us to assume, that also in the case of the serpent of Oda a sexual motive conditioned the enchantment.)

tion" makes use of and at the same time explains, is propounded by the giantesses to the king's son whom they have stolen (Rittershaus, No. 41, p. 173). The peasant's daughter Signy, who sets out to seek and to save him, finds him in an enchanted sleep in the cave of the giantesses, listens how they awake him by the song of swans and how the younger asks him whether he wishes to eat? He answers no. Thereupon she asks him if he will marry her? To that also he replies no, with horror. Thereupon the prince is lulled to sleep again by the same song. This goes on and on until the peasant's daughter wakens him in the same manner from his enchanted sleep and after that she rescues him.

The Russian fairy tales contain still more examples of transposition.

In "*The Little Bear and the Three Knights, Mustachio, Mover-of-Mountains, and Uprooter-of-Oaks*" (Afanassiew—A. Meyer, No. 28) the childless wife buys, at the command of her husband, two turnips. One they ate, the other they put in the oven, in order to dry it. After a while a small voice cries out: "Little mother, open the door, it is too hot in here!" She opened the oven door and there lay a living girl in the stove pipe. "What is that?" asked the husband. "Oh, little father, God has sent us a child!" They named it Little Turnip.

Later the Little Turnip, while searching for berries with other little girls, lost her way in a thick, gloomy forest. They came to a little cottage in which a bear was sitting. He brought some porridge and said: "Eat pretty girls. Who does not eat must be my wife." All the little girls ate except Little Turnip and they were allowed to go. Little Turnip, however, was retained. Little Turnip grew constantly larger, escaped one day, and at home soon had a son, half man, half bear, whom they christened Iwaschko, Little-Bear. He grew, not in years but in hours (as is often the case with fairy tale heroes), accomplished Herculean deeds, and finally rescued a maiden who was held captive in the under world by the great witch. Comment is quite superfluous. The beginning by eating the turnip and the incubation in the stove-pipe instead of the uterus, might as well have its origin in a dream (compare the example of the dream with the stove-pipe). Also here the people are old and childless. The two turnips, instead of only one, correspond to an already pointed out dream phe-

nomenon; the problem here is to unite impregnation and pregnancy in one dream. Turnip is also applied by our peasants in their rude, rough wit as a symbol of the male organ of copulation, of which I know several examples.

The fairy tale of "Little Turnip" gives us the key to unlock the meaning of the beginning of the fairy tale "*Rampion*," (Grimm, No. 12).

A man and his wife wished a long time in vain for a child. At the back of the house was a little window from which one could look into a magnificent garden which was surrounded by a high wall. It belonged to a dreadful witch. The wife saw a beautiful bed of rampions [radishes]. She was seized with an uncontrollable longing to eat rampions so that she wasted away and looked wretched and answered anxious questions by saying: "Oh, if I cannot get some of those rampions to eat that grow in the garden back of our house, I shall die." Her husband climbed into the garden of the enchantress and, at any cost, dug up some rampions and brought them to his wife. She made them into a salad at once and ate it with a great relish.

The enchantress afterwards desired of the man that, for the rampions, he should give her the child that his wife would bear. The enchantress came at once to take the child away and she named it Rampion. The further fate of Rampion with the long hair, and her final rescue by a prince, we need not go into.

Sexual transposition is also suggested in a passage in the fairy tale, "*Everything Depends on God's Blessing*" (Afanassiew—A. Meyer, No. 22, p. 95).

A devil relates how he has made a czarina (princess) sick; she is blind, deaf and confused. In order to make her well one must take the cross from a particular church, pour water over it, wash the princess with this water and give it to her to drink. Under a special stone sits a frog (masculine sex animal) which must be caught and a piece of the Host, which he has stolen, taken from his mouth. This the princess must eat.

The hero of the story follows these instructions, makes the princess well, and she becomes his bride.

Whoever understands the nature of the "complex" of which we have spoken in our work ("Diagnostische Assoziationsstudien," etc.) will understand the language of this fairy tale!

The mention of the Host in this connection suggests that the love-feast of Christ, as it is now celebrated as a devout communion, may be erotically colored. However, a digression into religious erotics would lead us too far afield.

The "*History of Wassilissa with the Golden Braid and Ivan-from-the-Pea*" (Afanassiew—A. Meyer, No. 26, p. 130) contains a further example. In it a splendid fairy-tale language relates of the wonderfully beautiful Wassilissa, who languished in her dungeon, her heart oppressed by sadness, until her father, the Czar Swietosar, prepared her, that she must choose one among the many royal suitors. She was allowed now, for the first time, to go walking and search for flowers. She went with her face unveiled, her beauty was without protection. She became separated a little, innocently, from her attendants, and was carried away by a mighty storm to the land of the cruel dragon. Her two brothers, who sought her and came, after long journeys, to the enchanted castle of the imprisoned Wassilissa, were killed by him. Wassilissa with the golden hair thought nevertheless of rescue and through flattery wheedled the secret from the dragon that no adversary lived who was stronger than he. However, jokingly he added, that at his birth it was foretold that his adversary was named Ivan Pea.

The mourning mother of the beautiful Wassilissa went to walk in the garden with the Bojar woman. The day was hot and she wanted a drink. In the garden there broke from the slope of a hill a stream of spring water which was caught in a white marble trough. She dipped up the clear, pure water with a ladle and drank hastily swallowing thereby, suddenly, a pea. The pea swelled and the Czarina had a sinking spell. The pea continued to grow and the Czarina had to carry the burden.

After a time a son arrived, Ivan-from-the-Pea, who grew by hours instead of by years and in ten years became a knight of marvellous strength who conquered the dragon and rescued Wassilissa, etc.

This fairy tale calls to mind two mythological representations of impregnation after the manner of the Freudian transposition, of Demeter's daughter Cora and Eve in Paradise.

Cora, the daughter of Zeus and Demeter, with the daughters of Oceanus, looked for spring flowers. As she plucked the death's

flower narcissus the earth suddenly opened, and Hades rose and stole Cora from the midst of her companions.

Later Zeus, who first put aside the prayers to send her back, condescended to the arrangement that Cora need only spend a third of the year in the underworld. The denial of a return altogether was based upon Cora having received from her spouse the seed of a pomegranate and eaten it—symbol of fertilization (cited from Stending, "*Griechische und römische Mythologie*," Leipzig, Göschen, 1905, III Auflage).

The biblical tale of the fall has been looked upon for a long time as an impregnation symbolism. We find here also a condensation: The serpent is the betrayer and through it first comes the transposition through the eating of the fruit. After this Adam and Eve see that they are naked and are ashamed, and it is prophesied that Eve will bear and bring forth in pain. Following this the Bible tells us besides of the wish-formed enchanted gift of which we have earlier noted a series from mythology and fairy tales. It deals with the fruit of the tree of life. "And the Lord God said, Behold, the man is become one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life⁶ (Moses I, 3 Chap., 22-24).

Many representations of the Annunciation show the same accumulation of symbols to represent the same things as above (serpent, fruit, eat). A master of the Life of Mary in the old Pinakothek in Munich shows us Mary, who is surprised in her contemplations by an angel with a message. He bears a lily stalk (compare the example mentioned previously where the angel appears to be an impregnation symbol); the Holy Ghost, by whom Mary shall conceive, descends in the form of a dove (compare the bird symbolism in fairy tales). Above is God the Father,

⁶ I refer to the work of Aug. Wünsche, "*Die Sagen vom Lebensbaum und Lebenswasser*." *Altorientalische Mythen*, from the collection "*Ex oriente lux*," edited by H. Winckler, Bd. I, Heft 2/3, Leipzig, E. Pfeiffer, 1905.

from whom a bundle of rays descend down which an extremely small male child with the cross flies as a sign to Mary. Still one may doubt my explanation! Besides this old master liked to remember an elegant bed in the background of Mary's bed-chamber in his representations of the Annunciation.

The examples from fairy tales in which the "upward transposition" plays a rôle are proofs for infantile sexual theories; for which reason the view has developed that this masking of sexual processes took its origin in the telling of fairy stories by women.

Now we know, however, that also in dreams infantilism gets a very great expansion in order that the wishes of the unconscious by being properly censured may express themselves in the dream. The fairy tale of "The Little Bear," "Ivan-of-the-Pea" and similar ones represent these infantile sexual theories quite convincingly.

In Freud's "Interpretation of Dreams" ("V. The Material and Sources of Dreams") the significance of the infantile material in the dream is sufficiently illustrated and analyzed. What wonder, if in the fairy tales of these dream-like structures from childhood, mankind expands itself.

We find the same immorality. The obstinate princess lets many wooers perish until the right one comes who solves the riddle. The egotistic standpoint dominates, the altruistic has not yet appeared, as in children. Killing of the nearest relatives, as in children, so in fairy tale wish-structure, is only the wish to get rid of somebody.

The infantile rivalries, as they are set forth in a masterly way in Freud's "Interpretation of Dreams," find expression in the story of "The Twelve Brothers" (Grimm, No. 27); if the thirteenth child, the youngest, was a girl, the twelve older, the brothers, would be murdered; the father (naturally; the rival of the same sex! see Interpretation of Dreams) had the twelve caskets already prepared; therefore they had to run away. Similarly in the story of "The Seven Ravens" (Grimm, No. 25).

In certain stepmother tales one receives the impression that the component "mother" in the word "stepmother" is overdetermined. We have seen the stepmother appear, beside other figures: giantess, witch, etc., in the rôle of sexual rival. Now we

know from Freud that the mother herself may be the sexual rival of the daughter. The infantile egoism of the dream and the fairy-tale does not delay having the good mother die (first, an infantile wish, see "Interpretation of Dreams," second, it signifies: the good mother no longer exists for the heroine, the child or the infantile component of the grown wife as daughter, because she has become a bad figure, a rival). She is substituted by the wicked stepmother, which means that the mother has become this figure to the fairy-tale heroine or the dreamer. Here a motive from "Cinderella" becomes understandable, as expressing infantilism. The wish-tree grows on the grave of the mother (stepmother). The mother must die.

A woman of my acquaintance maintained the belief through her whole childhood, until she was about fifteen years of age, that she was a foundling; she held fast to the idea. It rested upon a remark of the mother: "Oh, probably some one picked you up on the street." This remark, of which the memory was perfectly clear, compels us to assume that the child had asked from where she came. The delusion built itself up on an adapted and strongly believed theory of sex. Mark Twain, with great psychological understanding, has somewhere said: "Faith insists on believing something that one does not believe." If the child was bad the mother would probably say: "Strange, she is not like anyone in the family." A fine wish-thought that nourished still further the delusion. At the same time the "bad" child felt that the mother did not mean well by her; so she could not possibly be a true mother to her. If we render "bad" with "egoistic" in the rivalry; when we note that the mother, after the death of the father, was especially solicitous to bring up a pleasing, well-mannered young woman with a good name, because gossip is much more apt to arise about a family without a father at the head, the vitality of this childish delusion becomes for us so much the more understandable. These "bad experiences" have, in a significant manner, taken refuge in the delusion, while in reality the relations between mother and daughter were very good.

This infantile delusion has thus made a bad stepmother out of the mother, and the fairy-tale does the same thing.⁷

⁷ I could give numerous examples of analogous delusions in young women who were well and in women with dementia præcox.

Precisely in the fairy-tales of the persecuted beauty, in "Little Snow-White," this process is described with special detail in its beginnings. The beautiful queen, who becomes the step-mother, hates the still more beautiful "Little Snow-White." The fairy tale corresponds thus to a "dream" of the heroine, Little Snow-White, under the influence of the infantile material. So finally the meaning of this fairy tale is clear and also all others with a similar theme.

We are satisfied, for the time being, with this intimation, in order to sketch the great rôle of infantilism in fairy tales which they share with dreams. There could naturally be found innumerable others; the question here is regarding a problem which must be separately solved.⁸

VII

SOME SPECIAL SEXUAL FAIRY-TALE MOTIVES

Fairy tales have a predilection to deal with various sexual motives, having a tendency to the pathological, although with a normal root, which latter is constantly emphasized by Freud.

These motives follow from the psychological sexual inclination, especially manifested in dreams, between father and daughter, son and mother (*Œdipus Saga!*). Further of cruelty (sadistic root) and the correspondingly developed resistance in women.

"*Drudge-of-all-Work*" (Grimm, 65).—There was a king who had a wife with golden hair who was beautiful beyond compare. Before her death she made him promise that he would not take another wife who was not as beautiful as she and did not have golden hair like hers. After the king had mourned for a long time he sought a second wife, but none could be found who had the desired characteristics. Then his eyes fell on his daughter who resembled her dead mother in beauty; he was consumed with love for her and wished to make her his wife. In order to put him off the daughter desired wonderful dresses, difficult to make, and a mantle made of a thousand furs to which every animal in the kingdom must contribute a piece of its skin. The king was not deterred and brought it about that these conditions were fulfilled. When there was no more hope the princess fled

⁸ One finds in these stepmother fairy tales, for example, that the father sexually pursues the daughter, or as in "The Lark," brings the male sexual symbol. He is replaced by the wish prince.

with her mantle into the forest. Here she was discovered by the hunting attendants of a young king. She was then employed at menial work in his castle, and by secret contrivances accomplished it that the king recognized her in her true character and married her.

The persecution through the father is here a special form of sexual rivalry with the wish prince; the whole is a very apparent dream-like wish structure with Drudge-of-all-Work as heroine and the introductory special motive.¹

Nowhere better than here could be pointed out the similarity of this fairy-tale motive with the case history of the hysterical young woman whose case was related as an example from pathology of transposition symbolism.²

In the occurrence of this hysteria the father became a prominent personality as a sexual rival.

The young woman almost regularly saw herself pursued in her dreams by her naked father. Her wish-dream corresponded in principle to the Drudge-of-all-Work motive. Instead of the original sweetheart there appeared indeed later in the dream also the substitution through the physician, a frequent occurrence in the process of cure emphasized by Freud (transference on the physician).

The father first appeared as sexual persecutor and rival in the dream and in the hysterical structure at the moment when he stopped the relation of his daughter to her true sweetheart. With that was also given the occasion for the hysterical symptoms, in the case in question (through the box on the ear), especially also to the transposition of the hysterical symptoms upward and to completing the wish-structure.³

"The Father Persecutes His Own Daughter" (Rittershaus, XXXI, p. 133).—A prince killed his parents and his sister in order to secure the kingdom for himself. Some years later he married a beautiful princess and after one year she bore him a

¹ The death of the mother is probably an infantile wish-thought of the daughter; the father is the first sweetheart and comes later to be rival and persecutor.

² Also here this alternative rôle the father (besides the singing teacher). Therefore he appears first as persecutor where he becomes the outspoken, hostile rival of the young man.

³ Compare Freud, "Bruchstück einer Hysterieanalyse."

daughter named Ingibjörg. When she was grown her mother as she lay upon her death-bed called her child to her and said to her that after her death her wicked father would wish to possess her and to prevent her escape would tie her with a rope. She should now endeavor to tie her bitch to the rope while she, through flight, saved herself. She should then bind herself with a girdle and then she would never suffer from hunger.

The prophecies of the mother came true. Ingibjörg succeeded, in the darkness of the night, in escaping to the sea where the captain of a merchant-man took her on board his ship. She came to a strange kingdom and found shelter in a small peasant's cottage.

The peasant had to make all the clothes for the young unmarried king. Since Ingibjörg came everything was so much more beautifully made, sewed, and splendidly embroidered that the king wondered about it and resolved to investigate the matter. As he came to the peasant's house he saw there the beautiful princess and he was consumed with love for her. He offered her his hand and Ingibjörg agreed gladly to the marriage.

Now he had to promise her never to take in a strange winter guest without her knowledge. The king promised. After some years an old man came who begged the king to take him in and put him down as a hen-pecked husband because he must first ask his wife about such a little thing. The king was ashamed of his promise and received the guest without the consent of the queen. The motive of the now beginning persecution by the winter guest (the father) who kills her children and drives her into misery is a resuming of the original theme. With the help of a princess bewitched by a wicked stepmother in an ox's maw, Ingibjörg, after many difficulties, is returned to her husband again, the father (winter guest) is annihilated.

The "unity of scene" demanded by the dream is thus respected in a beautiful manner by the fairy tale: The king (that is the husband) is seated on a golden chair, the winter guest, however, who has become his minister, is seated on an iron chair with iron braces, which close tightly about his breast (anxiety? bad conscience?). He must now, as is usual in Icelandic fairy tales, relate the story of his life. When he begins to lie and to conceal his misdeeds the iron braces press tighter and tighter and iron

prods bore into his breast. Finally he has confessed everything and now a rock opens beneath him and he falls in a kettle full of boiling pitch and is consumed.

The ox's maw as a reward marries the king's brother and is delivered from the spell on the marriage night.

There are still other fairy tales in Rittershaus of analogous content.

Bjorn Bragastakkur (from the collection of Jón Arnäson, cited by Rittershaus) is no king but a wild soldier of fortune who lives deep in the solitary forest. He stole a princess and compelled her to marry him. When his wife died he also wished to marry the daughter, named Helga. She escapes from him in the night, leaving a piece of wood in her place bound with a rope and which she begs to answer for her.

Helga first helps the cook of a king, then the tailor, where the king in spite of her hiding discovers her and then marries her. Her own father becomes here also, contrary to his promise, the winter guest of the king, kills her children and gets the king through cunning to order his wife to be killed. She is then saved in a wonderful way by magic, also the children, and later united with her husband while her persecuting father is annihilated.

In the "*Vitæ Offæ*" (Müllenhof, "Sagen, Märchen und Lieder der Herzogtümer Schleswig, Holstein und Lauenburg," Kiel, 1845, cited by Rittershaus) it is related according to an old Germanic saga, that the king Offa once while hunting came across a wonderfully beautiful maiden who was crying. She told him that her father wanted her to marry. Because she had not consented the servants have been commanded to kill her in the forest. The servants out of pity spared her life but left her there helpless.

King Offa took the young maiden home and married her. From the wars he sent a messenger to her who on the way accidentally happened on the bad father of the queen who exchanged the letter for another which he substituted for it according to which, on the command of her husband, the queen and her children were to be murdered. Through magic they were saved and later found their way back to the mourning king.

(To be continued)

ABSTRACTS

IMAGO

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ABSTRACTED BY DR. J. S. VAN TESLAAR

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- I. Some Similarities in the Mental Life of Primitive and Neurotic People. II. The Taboo and the Ambivalence of Emotional Excitations. PROF. SIGM. FREUD.
2. Amenhotep IV (Echnaton). Notes on the Psychoanalytic Interpretation of his Personality and on the Monotheistic Cult of Aton. DR. KARL ABRAHAM.
3. The Meaning of Salt in Folklore. E. JONES.
4. J. P. Jakobsen's "Niels Lyhne" and the Problem of Bisexuality. HANS BLUEHER.

I. *Taboo and the Ambivalence of Emotional Excitations.*—In this contribution Freud attempts to justify further the parallel he has drawn between taboo manifestations and the various symptoms of neurosis by a careful analysis of some of the specific beliefs and practices recorded in the authoritative descriptions of taboo.

In the previous contributions Freud had opportunity to draw certain inferences concerning the origins and meaning of taboos through a comparison with the compulsion neuroses which they resemble very closely. Of course a more satisfactory proof of their essential identity would be obtained if it were possible to draw these inferences directly from what we know about the taboos themselves. This is not possible on every point. For instance, the inference that taboo has its origins in a very early authoritative restriction from without is beyond direct proof. Unable to ascertain this important point directly we must turn to a minute analysis of the psychic situation out of which the phenomenon under investigation must have arisen, exactly as we do in the case of neuroses and their manifestations. In the case of the latter we proceed to subject to a painstaking critical analysis the presenting symptoms, that is, the compulsory acts and thoughts, all the

defensive reactions of the subject. The study of all these, in the case of neuroses, led to the discovery of ambivalent excitations or tendencies as their psychic source. That is, it was found that the various neurotic manifestations correspond to certain wishes and counter-wishes: certain wishes and their opposites are represented at the same time through the symptoms of neurosis. Accordingly, Freud proceeds to analyze the various manifestations of taboo in the endeavor to discover, specifically, whether they, too, contain direct and unmistakable marks of subserving, as do the neurotic manifestations, certain tendencies or wishes, and at the same time, the opposite of those very tendencies or desires. If the various outcroppings or manifestations of taboo are found to represent ambivalent tendencies then the analogy between them and neurotic symptoms is complete and their genetic unity must be accepted as proven.

For purposes of detailed analysis Freud selects the taboos concerning (a) enemies, (b) chieftains, (c) the dead, as described in Frazer's "Golden Bough." The analysis proper scintillates with observations which are too numerous and detailed to be abstracted. Following point by point the drift of the various manifestations of these different taboos Freud finds that they lead invariably to an ambivalent background. Taboos, like the neuroses, have their origin in and represent the end-result of contrary emotional excitations. The data analyzed, prove, in fact, that primitive minds present a greater degree of ambivalence than the modern, more sophisticated mind. "With the decrease in this ambivalence the belief in taboo,—a compromise symptom of the ambivalence conflict,—also disappeared slowly."

2. *Amenhotep IV (Echnaton)*.—The subject of this psychoanalytic sketch lived during the fourteenth century before Christ,—nearly thirty-three centuries ago. He was the last Egyptian ruler of his dynasty—the eighteenth. At ten years of age he reached the throne and eighteen years later he died. During that relatively brief interval he brought about a phenomenal revolution in all the affairs of the country over which he ruled and left an indelible change in the spirit of his times. Above all, the contrast between his rulership and that of his predecessors is so extreme that strong influences must have been at work to effect such a departure from royal traditions. Fortunately documents discovered during the last century (tablets at Tell-el-Amarna Egypt, in 1880, etc.) give detailed information about the influences which must have shaped the character of this remarkable personality. The facts thus brought to light reveal that Amenhotep IV labored under unconscious psychic conflicts similar to those revealed by psychoanalysis among the moderns.

This precocious youth, king, idealist, dreamer, is reported to have experienced hallucination "spells." Nevertheless, in the light of his life history and his unexampled record of steadily increasing mental vigor the supposition that he was an epileptic seems untenable. Much more important and to the point are the facts concerning Echnaton's relations to his parents. These are sufficiently clear to render the attempted psychoanalytic interpretation possible. The king's attitude towards his parents reveals a remarkable analogy with the situation that psychoanalysis has termed the Oedipus complex,—repressed hatred of the father and unconscious attachment to the mother. His overemphasis of monogamy, whereas his predecessors almost uniformly maintained a large harem, his loyalty to the girl that had been chosen for him while he was still a child (thus absolving him from the necessity of a "personal" choice which in his case would have been difficult if not impossible) are some of the consequences of his subconscious conflicts.

From the moment of his ascension to the throne, the youthful king threw himself with herculean energy into the task of changing the religious and ethical customs of his day. The prevailing customs had been fostered by his predecessors, including, of course, his father. It cannot be considered accidental that the customs and ideals which he fostered in their stead were strongly associated with his mother and strongly representative of her nature. The enthusiastic young king went so far as to break completely with his father's god, Amon, enthroning in his stead, Aton, the divinity of his mother's people. Through this daring step he incurred the bitter enmity of the priesthood of Amon. Moreover, to his mother's divinity, Aton, he gave a splendor and authority unequaled in Egyptian history. Aton was not to be a god among gods, but the only true god, the only god.

At the same time the king gave a new impetus to all plastic arts making them subversive to the newer ideals in religion. The style of art that sprung up under the inspiration of this versatile king has baffled egyptologists and students of art history alike. The plastic arts of his day represent a curious reversion to archaic types; the style is characteristic of the plastic representations dating back to the earliest era in Egyptian history and has little in common with the style that prevailed during his father's reign. The plastic figures of that early age represent royal personages who, according to Egyptian tradition, trace their descent directly from Râ, the divinity representing the sun. On the other hand the cult of Aton represents the same sun worship, under an asiatic form (the king's mother was an asiatic princess). Thus in religion and art alike, Amenhotep IV

short-circuited his father out of his life. He called himself the "favored one of Aton,"—Echnaton.

A great revolution in religion, art, philosophy and ethics with unlooked-for consequences for the future of Egypt resulted from the working out of the king's subconscious conflicts. For one thing, it gave rise to a new civilization, as splendid as it was brief.

The cultural associations of Thebes, the capital, with Amon, his father's divinity, were very intimate. The new king removed to a new place, near the delta of the Nile—the oldest part of Egypt, which he called Akhet-Aton (Aton's Horizon), and soon thereafter made that his capital. He fought the Amon priesthood and instructed that the name of this divinity as well as his father's should be removed from all inscriptions throughout the land.

Thus, instead of military pomp and show, or glory upon the field of battle, the government of the new king inaugurated an era of spiritual expansion and ethical growth, of philosophical and artistic renaissance.

The government of Echnaton is unique in the world's history. He was a forerunner of monotheism, as pointed out by Flinders Petrie, as well as of many other ethical principles considered essentially modern,—“an isolated prototype of Christian faith,” according to Weigall.

The revolutionary innovations he introduced upon all cultural fields are too numerous to be recorded here; they have their roots, alike, in his unconscious mental struggles.

The rapid spiritual growth had for its counterpart an equally rapid physical deterioration of the ruler's dominion, which in the end engulfed the civilization he had created. Throughout the troublous days during the latter part of his reign Echnaton remained absorbed in his spiritual task, unmindful of the gathering clouds. His death hastened the bursting of his empire and was the signal for the rebellious preachers of Amon on reassert themselves. Thereupon the religio-ethical system that Echnaton had built up vanished as quickly as it had risen.

3. *The Meaning of Salt in Folklore.*—In his “Psychopathology of Everyday Life,” Freud states that conscious ignorance and subconscious appreciation of the psychic motivation of chance occurrences may be found at the basis of superstitious beliefs. In the present study Jones attempts to prove the truth of this hypothesis in connection with one of the most widespread and best known superstitions,—namely the belief that the spilling of salt on table brings ill luck.

What must have occasioned such a rich folkloristic growth around

salt? Undoubtedly its peculiar properties: its endurance and freedom from decay recall durability in general, hence eternity, immortality; hence, also, its strong associationistic relations to friendship and love for which these qualities were desired. Because of its extensive use in food and its property of preserving other substances from decay salt became the symbol for the quintessence of things in general and of life in particular. This made it the equivalent of money, of riches, of other precious possessions; also the magic protective against the powers making for decomposition, decay and death. Salt came into use as a means to bring on pregnancy, as a fructifier generally, as a curative and protective agent in a medicinal as well as magic sense. The use of salt to flavor other materials and to add the proper zest to food gave it the connotation of "essence," such as in the expression "the salt of the earth." Its ability to combine mechanically with other substances, such as bread, and of lending the latter its peculiar qualities has also given rise to a number of interesting symbolizations.

The importance that is ascribed to salt in popular customs and beliefs may be explained as due, possibly, to the significance that the uses of salt may have had in some remote period of the history of the human race. While admitting some measure of plausibility to this view, Jones holds that it is far from sufficient to explain the whole mass of superstitions that has developed around salt. He suggests that the various fanciful notions about salt and its uses or properties must have their roots in subconscious motivations. An unconscious bridging must have occurred in the popular mind between salt and some other substance on the basis of qualities or properties the two were supposed to share. Such a substance would be, most appropriately, the semen, especially as symbolizing wisdom and eternity. The other physical symbol of sex is snake, the connotations of which are similar.

"The inference that salt owes much of its meaning to its association, unconsciously, with semen," states Jones, "at least satisfies a postulate of all symbolic thought that the idea whence the overemphasized meaning flows is more important than the idea unto which it is transferred; the irradiation of affectivity proceeding, like the flow of electricity, from the greater charge to the lesser"

Having thus made his argument in favor of the view that in many of its folkloristic symbolizations salt is a surrogate for semen Jones proceeds to demonstrate how closely this working hypothesis is capable of explaining the fanciful meanings and uses attributed to salt.

Jones finds that many of the beliefs, customs and practices asso-

ciate salt directly with sexual acts, particularly with potency and fruitfulness; also that salt and water represent more or less phantastically the combination of semen and urine. Even the designation of salt containers, in various languages, is not without sexual connotation, as in the english *salt-cellar*.

4. *Jakobsen's "Niels Lyhne" and the Problem of Bisexuality.*—The recognition that man's nature is essentially bisexual constitutes one of the greatest merits of psychoanalysis. Of course this conception requires that we understand the term sexual in a wider sense than heretofore. The conception of sexual as merely coextensive with physical ecstasy is unwarranted. On the contrary, every emotional relationship of man partakes in some measure of the erotic,—is tinged, as it were, with the sexual.

Hans Blueher insists that inversion, so-called, is not necessarily a morbid tendency, as has been recognized by the Greeks long ago. False standards in civilization have turned this tendency into a shame and have led to its repression and consequent organization in the unconscious. Jens Peter Jakobsen's story describes the struggles of a man unconsciously bound down by his homosexual tendencies. The details of the story are exactly like those one would expect to find in the life history of an actual subject similarly burdened. The inversion of the hero becomes fixed at a very early period and is strengthened by various interesting episodes during childhood. He passes through adolescence and early manhood vacillating between homosexual and heterosexual love, unable to make a final decision. Under the burden of his struggles he undergoes considerable suffering exactly like the neurotic subject.

Incidentally Blueher points out that the ordinary so-called literary criticism seems superficial whereas psychoanalysis enables us to get at the psychic nucleus of such dramatic constructions.

Zentralblatt für Psychoanalyse

ABSTRACTED BY DR. C. R. PAYNE

OF WADHAMS, N. Y.

(Vol. III, Nos. 4-5, Jan.-Feb., 1913)

1. The Rôle of the Unconscious in the Neurosis. DR. ALFRED ADLER.
2. The Terminations of Psychoanalytic Treatments. DR. W. STEKEL.
3. Changes in the Freudian School. DR. C. FORTMÜLLER.
4. Concerning the Psychogenesis of Bronchial Asthma. DR. M. WULFF.

1. *Rôle of the Unconscious in the Neurosis.*—Adler points out that neurotic patients utilize the unconscious to retain their nervous symptoms and pleasures by displacing the goal of their desires into the unconscious. He gives several illustrations of this phenomenon from his practice and derives the formula: "we may consider the neurotic act as belonging to a goal in consciousness. And we may assert as provisionally determined: the unconsciousness of a fiction, of a moralizing experience or of a memory, comes about as an artifice of the mind when the feeling of personality and the unity of the personality would be threatened if this became conscious."

2. *Terminations of Psychoanalytic Treatments.*—In an article which is full of practical hints for the practicing psychoanalyst, Stekel details from his own experience many of the difficulties which endanger the satisfactory conclusion of analyses. "Every neurotic guards the secret of his neurosis like a precious jewel, like his Rhinegold, which he will not allow to be taken from him. If he scents danger for his artistic fiction, he attempts to flee; one says he is cured, another, that he must go on a journey, a third, that the treatment excites him too much, he must get quiet. The variations are endless." Stekel emphasizes the fact that every case must be approached with great care and skepticism. He warns against giving the patients solutions of their symptoms during the early days of the treatment as this merely repels them and does not help their assimilation of their unconscious. He also agrees with Freud's recommendation not to allow patients to read psychoanalytic literature as they merely use what they learn to strengthen their resistances against revealing their own secrets. Those patients who have read up beforehand are the hardest cases. Stekel says the neurotic has only one anxiety, to lose his neurosis! Only by understanding these secret tendencies of the patients, can we bring the analyses to successful endings. Stekel believes that in every analysis, there is the tendency to divert the attention from the past and the neurosis to actualities. This is often only another device of the patient's resistance against parting with his neurosis. He brings quantities of such subjects of conversation to prevent the analyst from probing the hidden and unpleasant things in his unconscious.

Stekel introduces several dreams from his patients to illustrate these points.

Another pitfall, against which he warns the young analyst, is telling the patient that his case is a light one. "Every neurotic considers his neurosis as a special work of art, as an ingenious construction with countless moats and defensive walls, fast secured against

every enemy, and he is very indignant that he should share this splendid invention with another person." An easy solution would disclose his trouble as mild and that must happen under no circumstances.

The constant struggle of the neurotic against the physician and against getting well, is vividly portrayed.

Stekel believes that sexual traumas have no effect in causing the neurosis but merely serve the patient as points of fixation for his guilty consciousness. In other words, the patient grasps these incidents as something upon which he may cast the blame for his neurosis and avoid the reproach that he may have arranged his neurosis.

Actually bringing an analysis to an end is the hardest problem of all. According to Stekel, those cases do best in which the time is limited by external affairs.

3. *Changes in the Freudian School.*—Fortmüller takes up briefly the deviations from Freud's views which Putnam, Riklin and Pfister have published and then discusses in detail Jung's modifications and new views. To make this article clear to the reader, it would be necessary to translate the whole, since each point is based on some quotation from Jung's articles in the *Jahrbuch*. Briefly, Fortmüller does not think Jung's new libido theory well founded.

4. *Psychogenesis of Bronchial Asthma.*—Wulff presents one case of bronchial asthma in a woman of thirty-seven which seems to have had a psychogenic basis. He does not pretend that this proves the psychogenic etiology of bronchial asthma in general, but merely presents the case as throwing some light on the question of etiology.

(Vol. III, Nos. 6-7, March-April, 1913)

1. Psychoanalysis and Philosophy. PROF. JAMES PUTNAM.
2. Analytic Remarks on the Painting of a Schizophrenic. DR. HERMANN RORSCHACH.
3. The Condition of "Being Possessed" in the Rural Districts of Russia. DR. M. LACHTIN.
4. Terminations of Psychoanalytic Treatments. DR. W. STEKEL.

1. *Psychoanalysis and Philosophy.*—(A Reply to the Criticism of Dr. Otto Reik.) Putnam defends his original thesis that psychoanalysis should take cognizance of the philosophic viewpoint. The points which he emphasizes are:

(1) When psychoanalysts leave the realm of pure therapeutics, they are under obligation to study all those other methods by which the actions and motives of normal men have previously been explained.

(2) Every psychoanalytic treatment is a phase of an educational process which necessarily has, as its ideal goal, some sort of sublimation.

(3) It is no longer a question whether psychoanalysts should utilize "general views" since they utilize them already and must utilize them.

(4) No mental activity is entirely dependent on experience.

2. *Analytic Remarks on a Painting of a Schizophrenic.*—The author describes and reproduces in a cut, the picture which one of his schizophrenic patients painted of the "Last Supper" and shows how the patient's complexes influenced the characteristics which he painted into the picture. Judas stood for the father, while the patient represented himself as John, the beloved disciple. Christ represented the mother. All the figures except Judas were portrayed with long hair, showing the patient's homosexual component.

3. *"Possession" in the Rural Districts of Russia.*—This author, who is on the faculty of the University of Moscow, sketches briefly the history of the superstition that a person may be "possessed of the devil" and says that it still persists in rural Russia. He describes some cases which he investigated and shows that the phenomenon is mostly of an hysterical nature.

4. *Terminations of Psychoanalytic Treatments.*—Stekel gives further results of his experience in psychoanalytic treatments. The principle that the patient should suggest what topics are to be discussed each day is true in the main but not to be followed absolutely, since this may lead far away from the purpose of the analysis and greatly prolong the treatment. Reports of actual experiences of the everyday life and theoretical objections to psychoanalysis are also to be limited as resistance phenomena.

It is the task of psychoanalysis to reconcile the patient with reality. The patient has a tendency to prolong the treatment endlessly, to convince the physician of the incurable nature of his trouble. Often, the treatment must be ended with some violence. Stekel says he once believed that he ought to remain the friend of the patient after the treatment was ended and occasionally give him advice and direction but he now believes that those patients secure most lasting benefit who free themselves entirely from the physician's influence. He would have the patient forget psychoanalysis and the treatment when it is ended. The patient should cease to direct his attention to his own mind and direct it entirely to life in general.

Stekel believes that many brief analyses are so valuable because they do not get the patient fixed on introspection.

His experience with manic-depressives has not been encouraging and he urges great caution in attempting to analyze these cases. His best results, he says, have been attained in anxiety conditions. He gives percentages in the phobias as 50-60 per cent. complete cures, 30 per cent. as improved and 10 per cent. as refractory. Cases of obsessional neurosis are much harder and the prognosis in the perversions is still worse. Neuroses with pronounced hypochondria are difficultly accessible to psychoanalysis. Paranoia he has not attempted to treat.

Stekel believes the analyst should pay attention to the criminal and religious tendencies of the patient. In conclusion, he points out that psychoanalysis is essentially a difficult procedure, demanding much skill, and might be compared to a difficult surgical operation.

Internationale Zeitschrift für Ärztlich Psychoanalyse

ABSTRACTED BY L. E. EMERSON, PH.D.

OF CAMBRIDGE, MASS.

(Vol. 1, No. 6)

1. The Disposition to Compulsion Neurosis. A Contribution to the Problem of the Choice of a Neurosis. SIGM. FREUD.
2. The Psychopathology of a Case of Phobia. PROF. MORTON PRINCE.
3. Stuttering,—A Psychoneurosis and its Treatment by Psychoanalysis. DR. M. D. EDER.

1. *The Disposition to Compulsion Neurosis.**—Before the problem of why anybody has a neurosis can be settled, the more special problem of why anybody has just the special neurosis he does have must probably be solved. We distinguish in this connection what one brings with him and what happens to him, *i. e.*, constitutional and accidental causes. The first thesis maintains that the ground for the determining of the choice of neurosis lies wholly in the disposition and is independent of the pathologically acting experience. If we seek an origin of this disposition our attention is turned to the development of the psychical functions, above all the sexual function, but also different important ego functions, and we have to acknowledge that this development is not always so perfect that the whole function progresses without any hitches. Where a part of this function stops at any stage we have a so-called "fixation point" to which the function can regress in case of disease due to any outer disturbance.

* Paper read before the psychoanalytic congress in Munich, 1913.

Our dispositions are hence inhibitors of development.

The order in which the principal forms of psychoneuroses are the time at which these diseases appear in life. Hysteria can be observed in earliest childhood; the Compulsion Neurosis manifests itself usually given: Hysteria, Compulsion Neurosis, Paranoia, Dementia Præcox, corresponds (on the whole, if not absolutely exactly) with usually in the second period of childhood (6 to 8, on); the two others come first after puberty and up to maturity. These two last affections have for the first time proved accessible since our investigations. The characteristics peculiar to both, megalomania, the turning from the world of objects, and the difficulties of transference, force us to the conclusion that the disposing fixation takes place before the establishment of object choice, and hence has to be sought in the phase of autoerotism and narcissism. These late appearing forms thus go back to the very earliest inhibitions and fixations.

Freud tells of the case of a patient, whom he had studied for a long time, whose neurosis went through an unusual transformation. The neurosis began, after a traumatic experience, as a mere anxiety hysteria, and kept this character for a year. One day, however, it changed suddenly into a compulsion neurosis of the severest character.

The patient, till her illness, was a happy, almost completely satisfied wife. She wished children, from motives of an infantile wish fixation, and became sick when she learned that she could have no children by her exclusively beloved husband. The anxiety hysteria with which she reacted to this denial of her desires, corresponded, as she soon learned herself to understand, to the refusal to give in to temptations to phantasy-building which she had carried on since childhood. She did everything now not to let her husband know why she was sick. But it is not without good ground maintained that every man possesses in his own unconscious an instrument with which he can understand the unconscious of another. The man knew, without confession or explanation, what the anxiety of his wife meant, was hurt, without showing it, and reacted on his side neurotically, by refusing, for the first time, sexual intercourse. Immediately thereafter he went away on a trip; his wife believed him to be permanently impotent and produced the first compulsion symptom on the day of his expected return.

The content of her compulsion neurosis consisted in a painful washing and purifying compulsion and the greatest efforts to protect herself against bad things, hence a reaction formation against anal

eroticism and sadistic tendencies. In such forms her sexual need had to express itself after her genital life had been lost through the impotence of her husband.

In the first theory of the libido development only the stage of autoerotism was distinguished. The analysis of paraphrenia has made it necessary to insert the stage of narcissism. And now we see the necessity of adding another stage, in which the partial impulses are unified to an object choice, that object either the own person or another, but taking place before the primacy of the genital zones have been established. The partial impulses which rule the pregenital organization of the sexual life are principally the anal erotic and the sadistic.

The sexual life of the patient began in the earliest childhood with sadistic beating phantasies. After their repression came an unusually long latent period during which she had a highly moralistic development without awakening to any female sexual sensations. With an early marriage began a normal sexual activity as a happy wife, which continued a number of years till the first great denial of her desires brought about the hysteria. With the depreciation of the genital life her sexual life sank back to the infantile stage of sadism.

The idea of a pregenital sexual organization is incomplete in two directions. First, it does not take account of the relation of other partial impulses than sadism and anal-erotic. Second, the development stages of the ego impulses are very little known.

The author hazards the guess that the disposition to a compulsion neurosis lies in a premature ego development antedating the libido development.

2. *The Psychopathology of a Case of Phobia.*—The phobia was of church steeples and towers. This, according to the author, was found to be really of bells ringing.

After trying the "so-called psychoanalytic method," unsuccessfully, the author employed hypnotism and discovered that the ringing of bells was associated with a period of anxious waiting while her mother was being operated on, and her subsequent death. The "setting" that gave "meaning" to chimes was unconscious, hence the emotion.

(For the same case in English see the *Journal of Abnormal Psychology*, Vol. VIII, No. 4, 1913.)

3. *Stuttering, and its Treatment by Psychoanalysis.*—The repression from consciousness of certain thought tendencies is the principal factor in stuttering. The retardation of function in the larynx and

mouth mechanism goes back to the desire not to speak. Many normal people stutter in certain situations,—the maiden when wooed, a witness in court, if his answer will likely incriminate himself or another. The author maintains that trouble with the tongue, teeth, mouth, or larynx never causes stuttering even though it may hinder clear articulation.

The author reports the analysis of two cases. The first is that of a man of thirty-two years who had stuttered from childhood. From the age of ten he was sent to a special school and had seen many physicians in England and on the Continent without gaining any lasting benefit. The patient had suffered from childhood with a chronic eczema which began on the scrotum and anus and later spread to the thighs and arms. He also had suffered from a discharge from the ear which was cured when he was eighteen. He felt from early childhood that he was a sickly and unlucky boy. He felt that his father did not treat him as well as he did his sisters, and hurt, would withdraw into himself. At the age of eight this turning from his little world was so strong that repeatedly at night he would console himself by saying, "Come to me all ye who are weary and heavy laden."

He had, however, unusual interest in, and esteem for, his father. His father stuttered. Father and son had difficulty with certain of the same sounds. One of these was the sound of l. In this connection the patient remembered an incident connected with his childhood. He remembered that when he was about four and a half he threw down a little girl by the name L. L., with whom he played, and looked at her genitals. He was surprised to note the difference between the sexes. He felt that he had done wrong and could not speak the name of the girl's mother. The author wishes to make it clear, however, that the stuttering is not due to this or that psychic trauma, but to deeper trends and resistances which this hides.

These trends are his feelings for his father. He would like to be his father's lover. Love between mother and child comes first, but if at an unusually early age the father begins to play the principle rôle then there arises a resistance against everything learned from the mother, even against speech.

Scatological phantasies and anal eroticism played a large rôle in the patient's life.

The patient had no ideal feelings for women. He regarded them merely as dirty animals necessary for man's health. At the age of twenty-one he had his first sexual relations with a woman. He felt no pleasure in the act and did it only for his health, he said.

Psychic homosexuality, and anal eroticism, together with the overpowering influence of the father, were the elements which placed the patient in a false position in life and formed the roots of his stuttering.

With a successful ending of the psychoanalysis the stuttering vanished.

BOOK REVIEWS

LOVE AND THE SOUL-MAKER. By Mary E. Austin. D. Appleton & Co., New York.

This remarkable volume reveals a clear and unfaltering vision into the true nature of sex-love and its place in our lives. For this reason it presents sound and workable theories and suggestions for the true valuing of love and the better adjustment of all its relations. Love is the full and deep current underneath all life, which completes and justifies itself only as it fulfills the purpose of racial development.

Mrs. Austin treats her subject with a sincere and delicate candor. The setting of the discussion in the form of a personal talk with a friend, heartsick because of her failure in her experiment with mate-love, gives the book a particularly human touch, which detracts nothing from its power. Frequent pauses in the discussion are full of the beauties of nature about the two as they talk, nature vibrant with that harmony that awakened love in primitive man, as in all the world, and that swells through the progress of the race, into which love pours its creative power.

Though all nature inspires her creatures to the crisis of love, setting in motion the whole mechanism, the end and fulness of love are not in the passion nor yet in procreation. Back even among beasts the mate is chosen long before the time of begetting and is cherished for more reasons than mere gratification. Anthropology would hardly seem to confirm the author's statement that with primitive man his sex encounters could be numbered by his offspring; all his symbolic acts and ceremonial provisions are too full of concrete sexuality, but already in these remote ages there is discoverable the presence of those psychic reactions which must surround all sex-love, forming it and resulting from it.

Studies into the meaning of religious exercises and symbols among early races, as well as in the storehouse of the unconscious, would rather reverse the author's theory of what she calls the worshipful use of sex-love. In the periods of license and excess, she conceives of sex as put to the highest plane of usefulness, a concomitant and expression of religion, rather than of religion as an outgrowth and sublimation of sexuality. Her attitude is somewhat rationalistic. The Soul-Maker stands beyond, an extraneous goal. She wonders if "the perception of Unrealized Good—the base of all religion—is not the root and stock of sex, and love and art are sprung out of it." And yet practically she touches the truth, for she insists that adoles-

cent energy must find its outlet in religious exercises and creative art.

In general her foundations are true and her suggestions are sound for the well-being of society and the lasting happiness of individual love life.

We have indeed taken the passing fashions of love and love's outgrowths for the love life itself, thereby warping and distorting the reality. Society has done this and the individual, the woman perhaps more than the man. For she has sought to measure her value in terms of support, of outward pleasing, in child-bearing at the most, instead of realizing a fuller sex life, which engages all her powers and develops her whole being,—in complete social giving. Others seek from love self-gatification, pleasure of the hour, power of conquest. These are the things that lead to the buying and selling of love, the evil of which lies in the fact that it fails of the racial purpose, poisoning rather than bettering society. For this reason prostitution must pass away, just as polygamy and other obsolete sexual customs, which have outlived their racial usefulness. There are also parasites in love, who do not even buy it, but indolent and poor in imagination, reach only the lower levels of love, while they deny all its responsibilities.

True mate-love, however, stimulates toward the best. Love keys all the personality to its highest, accomplishing thus the racial purpose of marriage and carrying the individual safely through those inevitable moments when the ecstasy is at an ebb. Marriage demands a permanent, exclusive relationship, and also seclusion for its full psychological development. The institution has grown, thus, from experience rather than religious authority.

Love is first. That must inform all marriage, but love and marriage cannot take the place of all the activities toward which woman as well as man yearns. Labor need not infringe upon marriage, but under present industrial conditions and with an exaggerated idea of maintenance women seek to satisfy themselves with made love, illusional love, rather than to choose only according to highest personal standards. Marriage must satisfy body hunger, hunger for children and for companionship. It is "altogether a sex relation," but as such it "strikes its proper note in the chord of human endeavor." The young must be educated to understand this and given contacts that they may choose mates with capacity like their own. For it is through the matching of capacity that racial improvement comes, rather than through offspring even.

The instinct for maternity, however, is not to be discounted. Passion comes first, but the nest-making, maternal impulse following on

love bears its part in awakening the whole nature and carries its effect into the children. Here, too, we have turned from the reality, dissipating this in outer social requirements, which should merely serve the instinct itself. It is only through the marriage relation that this power can be set in motion. Without that relation the unfathered child is deprived of its full psychic endowment.

The annulment of marriage comes, too, under the racial test. Though society should have the right to annul a marriage that cannot meet the social requirement, it can do much more, often, by adjustments in the relation and training in the art of living together. It has a right also to interfere to prevent divorce, for a divorce is usually chosen by one party leaving the other individual broken and unfit for racial service.

Already, especially here in America, men and women are coming to a realization of the individuality of each other and the personal value of each. Sex attraction is not lost but other forces must be developed beyond the initial impulse; no light task, but one toward which education should train and fit the young. Love is with us and continues. The problems arising out of it must meet their solution in the progress of time. Love, existing in the "best use of its activities," must be lived out in creative power, whether in the marriage that finds thus its racial service, or with the unmated in creative art or religious exercise.

There is indeed much food for practical thought in the book. Such a far-reaching but practical conception of love must attune our lives to the sublime, racial service of the love-life, guiding us at the same time in the right solution of the problems love brings.

L. BRINK.

THE SKELETON IN THE CLOSET. By Clarence S. Darrow. Printed and published by Frederick C. Bursch at Hillacre Riverside, Connecticut, 1914, pp. 53.

A veritable literary gem in which the skeleton in the closet is accorded his just deserts. In the language of psychoanalysis the skeleton is a complex that is playing havoc with the peace of mind of its keeper. The admirable feature of the author's treatment of the skeleton, however, is that he appreciates the possibilities to the full of a constructive attitude towards it, and that when such an attitude is attained the skeleton, far from being a hideous thing that must be kept from sight, may easily become the most valuable member of the household.

In general it is not a good thing to advise patients to read any-

thing during the psychoanalytic treatment, but if the rule is to be broken here is a booklet that it would be hard to conceive could do harm, while its whole attitude towards the question of living is helpful in a truly constructive way. Not sentimental advice, but good sound philosophy quite as convincingly put as "A Message to Garcia."

WHITE.

DREAMS AND MYTHS. By Dr. Karl Abraham. Translated by Dr. W. A. White. Nervous and Mental Disease Monograph Series, No. 15. Nervous and Mental Disease Publishing Co., New York. \$1.00.

Freud's study of the dream having given us a clear understanding of those complexes lying in the unconscious, which breaking through cause mental disturbances, such a work as this one before us serves to throw further illumination upon such knowledge and understanding. Dr. White has here translated and presented a most important aid to psychoanalytic work.

Abraham reviews succinctly Freud's theories of infantile sexuality and repression, and of the fulfillment in dreams of wishes arising out of the repressed material, through that symbolism which conceals the true wish and its sexual character from the censorship of consciousness. A few typical dreams, he reminds us, appear, as do the *Oedipus* myth and some others, with but little symbolic clothing, for they seem so preposterous that the censor fails to recognize them as containing a wish fulfillment. In general, however, in dream and in myth, a symbolic guise must be pierced before the true content may be understood. Abraham has taken two principal myths, that of Prometheus and the origin of fire, and the closely related myth of the origin of nectar, and subjected these to careful analysis and comparison with the dream. The myth he shows is a racial, psychical product analogous to the dream for the individual. Following the work of Kuhn he traces the Greek legend further back among the Indogermanic peoples where are found the deeper layers of the myth in the earlier infantile phantasies of the race.

The dream contains often an apparent wish beneath which lies the concealed wish that reaches back into infantile sexual material. For the sexual both in the infancy of the individual and of the race is the strongest impulse and therefore receives the strongest repression. It is in this Prometheus saga that we can see these various stages of repression and sublimation and find the several strata of the fulfilled wishes. Comparing the later form with the Vedic myth,

the very name Prometheus represents a later wish of the race. Prometheus means "forethought" and expresses the wish for a care-taking god, a creator of mankind; an earlier form of the saga reveals Prometheus or Pramantha, an older name, as the fire-god and the man-god, the procreator. But the original wish is deepest of all. In the oldest layer of the myth we come upon the sexual idea, direct and undisguised. Man has not yet personified the forces of nature. Repression has not yet taken place. Pramantha, called in the Vedic traditions Matarichvan, represents the fire itself and the fire-bringer. Fire, man knows, is produced by boring. This fire goes out and must be rekindled. So the sun in heaven disappears and must be brought back. Since lightning comes down from heaven fire descends from heaven to earth. Moreover there is in man the fire of life, which also goes out but which is kindled by procreation. Out of all this, then, the primitive mind builds up its analogy. With the disc and boring stick fire is produced and life is procreated in similar manner. That the analogy of the processes is plainly accepted is clear in the names, Pramantha and Matarichvan, which mean the "forth-rubber" and the "borer," "mantha" signifying also the male genitals, while in more than one language the same expressions denote male and female and the method or means of producing fire.

The wishes found in the various strata of the saga arise from the grandiose complex, which manifests itself so plainly in the psychoses, but which appears here in the naïveté of the race before knowledge had increased and man was able to work out his own wish-fulfillment through his power over nature. This grandiose complex expresses itself in these stages when man is in turn the source himself of fire, the fire-god, the man-god, and later the creature of the god. The wish theory gives the nature and origin of the myth, but the changes in form and the growth of the myth through developing centuries are due to the same mechanisms that construct the manifest form of the dream from the latent thoughts. Condensation, distortion, secondary displacement, regard for presentability are at work. Some of these can be traced especially in the biblical myths where the original phantasies must be made to conform to the later monotheistic idea.

The myth of the origin of nectar Abraham shows to arise also from the earliest conception, directly sexual, of the life-giving, life-containing semen, which like the myth of the fire undergoes the effect of strong repression and sublimation, and appears finally in the form in which it is generally known, where the soma or nectar is the nourishing gift of the gods.

This study is of exceeding interest. It furthers the work on dream interpretation, gives a fundamental explanation of the origin of myths with their process of growth and development to their present form, while by carrying us back to the beginnings of repression it throws new light upon repressed material and the important complexes contained therein.

L. BRINK.

A TEXT-BOOK OF INSANITY AND OTHER MENTAL DISEASES. By Charles Arthur Mercier. (Second Edition.) Entirely Rewritten. New York, The Macmillan Company; London, George Allen and Unwin, Ltd. 1914. Pp. xx, 348. Price \$2.25 net.

This is the second edition, very much enlarged and more ambitious, of the little unpretentious book of twelve years ago, the main thesis of which was that insanity is a disorder of conduct. Dr. Mercier is a well-known writer and he has written much since the first edition of this work, particularly a special book in which he elaborates his thesis of insanity as a disorder of conduct at great length.

All of Dr. Mercier's writings are distinctly worth while; he states his ideas simply, in most excellent English, and entertainingly, and when he lapses into the facetious he is perhaps at his best. He does this in the little note at the end of the book, wherein he delivers himself of his opinion regarding the reviewer who is invariably distressed by the lack of an index, and shows that he means what he says by omitting it himself. His particular reasons are that a book that is developed in an orderly and logical manner needs no index. While this may be academically a correct proposition, the present book is a rather poor example to bring forth of one that does not need an index. It seems too bad to record that in the twelve years elapsing since the first edition, Dr. Mercier's concepts, while they have been elaborated in number and have been more systematically arranged, divided, and subdivided, have not shown that fluidity which is essential for growth of the developmental kind, so that at this day his book is so far removed from the trends which are manifesting themselves on the advancing front of psychiatry, that one unfamiliar with his writings wander rather helplessly, and would be very grateful for all the additional help that an index might supply. There is nothing in the arrangement of the book that helps one find, for example, what the author may have to say about the Korsakow's psychosis concept, or the concept of presbyophrenia, and in looking

through the pages where one might expect a reference to such conditions, I fail to see them mentioned. Therefore, if they are mentioned they are lost, unless one undertakes to read the entire work systematically.

The static state of the author's attitude and orientation toward psychiatric problems may perhaps be best described in saying that it is Spencerian. Dr. Mercier received, largely, his original impulse from a Spencerian source, and this impulse has not yet spent itself. Unfortunately, however, it has not taken him beyond the descriptive phase of psychiatry. He still speaks of insanity as a disease, and gets, as might be expected, rather hopelessly entangled in a discussion of whether paresis is a bodily disease of which insanity is a symptom, or whether it is insanity of which bodily disease is a part (p. 123). As we might expect also, he is still dealing in the faculty psychology and reëchoes the old old slogan that "since the study of order and of the normal should always precede the study of disorder and of the abnormal, therefore an indispensable preliminary to the study of insanity is the study of the normal mind" (p. 47). Apart here from the failure to grasp the modern dynamic attitude, the suggestion is pertinent as to the meaning of the concepts, order and disorder.

A further evidence of his static attitude is shown by his comment that "No case has been recorded, so far as I am aware, of extreme unhappiness in married life being provocative of insanity" (p. 24).

From the psychoanalytic standpoint, the most interesting part of his book is that which deals with the matter of conduct, in which he sticks to his original conception as it occurred in the first edition, namely that insanity is a disorder of conduct. Conduct, he defines as "the pursuit of ends" (p. 27), and states on the same page that "all life is teleological, and that the great and ultimate end to which all life is directed, towards which every living being strives, for which every living being exists, and to which all other ends are but means, is the continuation of the race to which the individual belongs." This is certainly an interesting statement from such a source, but unfortunately the author, while he appreciates the teleological aspect of life in the broad way in which he has above stated, has not been able to apply such a viewpoint in a practical and specific way. For example in speaking of the perversion of parental instinct resulting in the "rage of destruction, directed against the new-born offspring," which occurs in the insanity of child-bed, he remarks "this strange aberration of conduct remains inexplicable" (p. 32).

The book is filled with all sorts of things which challenge the criticism of those who have been following the more recent develop-

ments, particularly along psychoanalytic lines. Aside from the fact that he sticks to the concept of insanity as a unicum we find such headings as climacteric insanity, puerperal insanity, and the like, which appear to be rather unwarranted at this period of development as is also his tendency to the dichotomous terminology of biology. The generic term acute insanity, for example, is divided into stuporous, sexual, stubborn, etc., specific types. Such defects and evidences of crystallization should not, however, keep one away from the book. Whatever Dr. Mercier has to say is always well said and well worth reading. His discussion of the whole subject is lighted up at points by distinctly individual viewpoints, and the illustrations which he uses, coming from a rich and lengthy experience, are always extremely well chosen. The student of psychiatric problems will find many things to enjoy in the book.

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PSYCHOANALYSIS¹

BY C. G. JUNG

OF ZURICH

Psychoanalysis is not only scientific, but also technical in character; and from results technical in their nature there has been developed a new psychological science which might be called "analytical psychology."

Psychologists and doctors in general are by no means conversant with this particular branch of psychology, owing to the fact that its technical foundations are as yet comparatively unknown to them. The reason for this may be found in part in the fact that the new method is exquisitely psychological, and therefore belongs neither to the realm of medicine nor to that of experimental psychology. The medical man has, as a rule, but little knowledge of psychology; and the psychologist has no medical knowledge. Therefore there is an entire lack of suitable soil in which to plant the spirit of this new method. Furthermore, the method itself seems to many persons so arbitrary that they apparently cannot reconcile it with their scientific conscience. The fact, too, that the conceptions of Freud, the founder of this method, laid particular stress upon the sexual moment has aroused a strong prejudice; and it is true that many scientific men are repelled merely by this feeling. I need hardly remark

¹ Read before the Psycho-Medical Society, London, August 5, 1913.

that such an antipathy is not a logical ground for rejecting a new method.

These being the facts in the case, it is obvious that the psychoanalyst should discuss the principles, and not the results, of his method when he speaks in public; for he who does not acknowledge the scientific character of the method cannot acknowledge the scientific character of its results.

Before, however, I enter into the principles of the psychoanalytic method, I must mention two common prejudices against it. The first of these is that psychoanalysis is nothing but a somewhat deep and complicated form of anamnesis. Now it is well known that the anamnesis is based upon the evidence of the patient's family and upon his own conscious self-knowledge in reply to direct questions. The psychoanalyst naturally develops his anamnestic data as carefully as any other specialist; but this is merely the patient's history, not analysis. Analysis is the reduction of an actual conscious content of a so-called accidental nature into its psychological determinants. This process, however, has nothing to do with the anamnestic reconstruction of the history of the illness.

The second prejudice, which is based, as a rule, upon a superficial knowledge of psychoanalytic literature, is that psychoanalysis is a suggestion method, by which a faith or doctrine of living is imposed upon the patient, thereby effecting a cure in the manner of mental healing or Christian Science. Many psychoanalysts, especially those who have worked in psychoanalysis for a long time, have formerly used therapeutic suggestion, and are therefore familiar with its workings. They know that the psychoanalyst's method of working is diametrically opposed to that of the hypnotizer. In direct contrast to therapeutic suggestion, the psychoanalyst attempts to force nothing upon his patient which the latter does not see in himself, and with his own understanding find reasonable. Faced with the constant desire of the neurotic patient to receive suggestions and advice, the psychoanalyst just as constantly endeavors to lead him away from this passive receptive attitude, and to make him use his common sense and powers of criticism, that he may with these become fitted to meet the problems of life independently. It has often

been said that interpretations were forced upon patients, interpretations that were frequently quite arbitrary. I wish that one of these critics would make the attempt to force such arbitrary interpretations upon my patients, who are often persons of great intelligence and high culture, and who are, indeed, not infrequently my own colleagues. The impossibility of such an undertaking would soon be laid bare. In psychoanalysis we are dependent upon the patient and his judgment to this extent, that the very nature of analysis consists of leading the patient to a knowledge of his own self. The principles of psychoanalysis are so entirely different from those of therapeutic suggestion that we cannot compare the two methods in this respect.

An attempt has also been made to compare analysis with the reasoning method of Dubois, which is in itself a rational process. This comparison does not, however, hold good, for the psychoanalyst strictly avoids argument and persuasion with his patients. He must naturally listen to and take note of the conscious problems and conflicts of his patient, but he must not do this for the purpose of fulfilling the desire of the patient to receive advice and direction in these questions. The problems of a neurotic patient cannot be solved by advice and conscious argument. I do not doubt that good advice at the right time can produce good results; but I do not know whence one can obtain the belief that the psychoanalyst can always give the right advice at the right time. The neurotic conflict is frequently, in fact as a rule, of such a character that one cannot possibly give advice. Furthermore, it is well known that the patient only desires authoritative advice in order that he may cast aside the burden of responsibility, referring himself and others to the opinion of the higher authority.

In direct contrast to all previous methods, psychoanalysis endeavors to overcome the disorders of the neurotic psyche through the sub-conscious, not through the conscious self. In this work we naturally have need of the patient's conscious content, for his sub-consciousness can only be reached in this manner. The conscious content, in which source our work takes its beginning, is in the first instance the material furnished by the anamnesis. In many cases it furnishes welcome clues which

make clear to the patient the psychogenic origin of his symptoms. This work is naturally only necessary when the patient is convinced that his neurosis is organic in its origin. But even in those cases where the patient is convinced from the very first of the psychic nature of his illness, a critical survey of the anamnesis can be nothing but advantageous, disclosing to him, as it does, a psychological concatenation of ideas which he did not possess before. In this manner those problems which need especial discussion are frequently brought to the surface. Work of this kind can occupy many sittings. Finally the explanation of the conscious material reaches an end in as far as neither the patient nor the doctor can add to it anything that is decisive in character. Under the most favorable circumstances the end comes with the formulation of the problem, which proves itself to be impossible of solution. Let us take, for instance, the case of a man who was once well, but who became a neurotic between the ages of 35 and 40. His position in life is assured, and he has a wife and children. Parallel to his neurosis an intense resistance towards his professional work has developed within him. He has observed that the first symptoms of neurosis became noticeable when he had to overcome a certain difficulty in his professional work. Later on his condition became more aggravated with each similar difficulty that arose. Temporary improvements in his neurosis occurred whenever fortune favored him in his professional work. The problem that results from the critical discussion of the anamnesis is as follows:

The patient knows that he could improve his work, and that this would result in that satisfaction, which would bring about the desired betterment in his neurotic condition. He cannot, however, improve upon the efficiency of his work, because his resistance towards that work is too great.

This problem cannot be solved by any reasoning process.

Let us take another case. A woman, more than forty years of age, married, the mother of four children, became ill four years ago after the death of one of her children. A new period of pregnancy, followed by the birth of another child, produced a great improvement of her neurotic condition. The patient now lived in the thought that it would be a great help to her if she

could have still another child. Knowing, however, that this could not happen, she attempted to devote her energies to philanthropic interests. But she failed to obtain the least satisfaction from this work. She observed a distinct alleviation of her complaint whenever she succeeded in giving real, living interest to any matter, but she felt entirely incapable of discovering anything that could bring her lasting interest and satisfaction. It is clear that no process of reasoning can solve this problem.

In this case psychoanalysis must begin with the endeavor to solve the problem as to what prevents the patient from developing interests above and beyond her longing for a child.

Since we cannot assume that we know from the very beginning what the solution of such problems is, we must at this point trust to the clues furnished us by the individuality of the patient. Neither conscious questioning nor rational advice can aid us in the discovery of these clues, for the causes which prevent us from finding them are hidden from her consciousness. There is, therefore, no clearly indicated path by which to reach these subconscious obstacles. The only rule that psychoanalysis lays down in this respect is to let the patient speak of that which occurs to him at the moment. The analyst must observe carefully what the patient says, and in the first instance, take due note thereof without attempting to force his own opinions upon the patient. Thus we observe that the patient whom I first mentioned begins by talking about his marriage, which we hitherto had reason to regard as normal. We now learn that the patient constantly has difficulties with his wife, and that he does not understand her in the least. This knowledge causes the doctor to remark that the patient's life-work is clearly not his only problem; that his marital relations are also in need of revision. In connection with this remark on the part of the doctor many further ideas occur to the patient, all of them concerning his married life. Hereupon follow ideas concerning love affairs that he had before his marriage. These experiences, told in detail, show that the patient was always somewhat peculiar in his more intimate relations with women, and that this peculiarity took the form of a certain childish egoism. This is a new and surprising fact for the patient and explains to him many of his misfortunes with women.

We cannot in every case get as far as this with the simple principle of letting the patient talk, for not many patients have their psychic material so much on the surface. Furthermore, many persons have a positive resistance towards speaking freely; in many cases because it is too painful to tell a doctor, whom they may perhaps not trust entirely, what occurs to them on the spur of the moment; in other cases because apparently nothing occurs to them, and they accordingly force themselves to speak of matters to which they are more or less indifferent. This habit of not talking to the point by no means proves that the patients consciously conceal their unpleasant contents, for such irrelevant speaking can occur quite unconsciously. In such cases it sometimes helps the patient if he is told that he must not force himself, that he must only seize upon the very first thoughts that present themselves, no matter how unimportant or ridiculous they may seem. In certain cases even these instructions are of no use, and then the doctor is obliged to have recourse to other expedients. One of these is the experiment of association, which usually gives excellent information as to the chief momentary tendencies of the individual. So much has been already said and published about this experiment that I do not dare to enter into a further discussion of it here.

A second expedient is dream analysis, the real instrument of psychoanalysis. We have already experienced so much opposition to dream analysis that a brief exposition of its principles seems necessary. The interpretation of dreams, as well as the meaning given to them, is, as we know, in bad odor. It is not long since that oneirocritics were practised and believed in; nor is the time long past when even more or less enlightened human beings were entirely under the ban of superstition. It is therefore comprehensible that our age still has a certain living fear of those superstitions which have but recently been partially overcome. To this timidity in regard to superstition the opposition to dream analysis is in a large degree due; but analysis is in no wise to blame for this. We do not select the dream as our object because we pay it the homage of superstitious admiration, but because it is a psychic product that is independent of the patient's consciousness. We ask for the patient's free thoughts, but he

gives us little, or nothing; or at best something forced or irrelevant. Dreams are free thoughts, free fantasies, they are not forced, and they are psychic phenomena just as much as thoughts are.

It may be said of the dream that it enters into the consciousness as a complex factor, the connection between the elements of which is not conscious. Only by afterwards joining associations to the separate pictures of the dream can the origin of these pictures in certain recollections of the near and more remote past be proved. One asks oneself: "Where have I seen or heard that?" And by the same process of free association comes the recollection that one has actually experienced certain parts of the dream, some of them yesterday, some at an earlier date. This is well known, and every one will probably agree to it. Thus far the dream presents itself, as a rule, as an incomprehensible composition of certain elements which are not in the first instance conscious, but which are later recognized by the process of free association. This might be disputed on the ground that it is an aprioristic statement. I must observe, however, that this conception conforms to the only generally recognized working hypothesis as to the genesis of dreams, namely, the derivation of the dream from experiences and thoughts of the recent past. We are, therefore, upon known ground. Not that certain dream parts have under all circumstances been known to the individual, so that one might ascribe to them the character of being conscious; on the contrary, they are frequently, even generally, unrecognizable. Not until later do we remember having consciously experienced this or that dream part. We may therefore regard the dream from this point of view as a product that comes from a sub-conscious origin. The technical unfolding of these sub-conscious sources is a mode of procedure that has always been instinctively employed. One simply tries to remember whence the dream parts come. Upon this most simple principle the psychoanalytic method of solving dreams is based. It is a fact that certain dream parts are derived from our waking life and, indeed, from experiences which, owing to their notorious lack of importance, would frequently have been consigned to certain oblivion, and were therefore well on their way towards becoming

definitely sub-conscious. Such dream parts are the results of sub-conscious representations (images).

The principles according to which psychoanalysis solves dreams are therefore exceedingly simple, and have really been known for a long time. The further procedure follows the same path logically and consistently. If one spends considerable time over a dream, which really never happens outside of psychoanalysis, one can succeed in finding more and more recollections for the separate dream parts. It is, however, not always possible to discover recollections for certain other parts; and then one must leave them for the time being, whether one likes it or not. When I speak of "recollections" I naturally do not mean merely memories of certain concrete experiences, but also of their inter-related meanings. The collected recollections are known as the dream material. With this material one proceeds according to a scientific method that is universally valid. If one has any experimental material to work up, one compares its separate parts and arranges them according to their similarities. Exactly the same course is pursued in dealing with the dream material; one gathers together its common characteristics, whether these be formal or material. In doing this one must get absolutely rid of certain prejudices. I have always observed that the beginner expects to find some tendency or other according to which he endeavors to mould his material. I have noticed this particularly in the cases of colleagues who were previously more or less violent opponents of psychoanalysis, owing to their well-known prejudices and misunderstandings. When fate willed that I should analyse them, and they consequently gained at last an insight into the methods of analysis, it was demonstrated that the first mistake which they had been apt to make in their own psychoanalytic practice was that they forced the material into accord with their own preconceived opinions; that is, they allowed their former attitude towards psychoanalysis, which they were not able to appreciate objectively, but only according to subjective phantasies, to have its influence upon their material. If one goes so far as to venture upon the task of examining the dream material, one must permit no comparison to frighten one away. The material consists, as a general rule, of very unequal

images, from which it is under some circumstances most difficult to obtain the "tertium comparationis." I must forego giving you detailed examples of this, since it is quite impossible to introduce material so extensive into a lecture.

One pursues, then, the same method in classifying the sub-conscious content as is used everywhere in comparing materials for the purpose of drawing conclusions from them. One objection has often been made, namely: why should the dream have a sub-conscious content at all? This objection is unscientific in my opinion. Every psychological moment has its own history. Every sentence that I utter has, besides the meaning consciously intended by me, a meaning that is historical; and this last can be entirely different from the conscious meaning. I am purposely expressing myself somewhat paradoxically. I certainly should not take it upon myself to explain each sentence according to its individual-historical meaning. That is easier in the case of larger and more complex formations. Everyone is certainly convinced of the fact that a poem—in addition to its manifest contents—is also particularly characteristic of its author in its form, subject-matter, and the history of its origin. Whereas the poet gave skillful expression to a fleeting mood in his song, the historian of literature sees in it and beyond it things which the poet would never have suspected. The analysis that the literary critic makes of the subject-matter furnished by the poet may be compared with psychoanalysis in its method, even to the very errors which occur therein. The psychoanalytic method may be particularly compared with historical analysis and synthesis. Let us assume, for instance, that we do not understand the meaning of the rite of baptism as it is practised in our churches today. The priest tells us that baptism means the reception of the child into the Christian community. But we are not satisfied with this. Why should the child be sprinkled with water, etc.? In order that we may understand this rite we must gather together materials for comparison from the history of the rite, that is, from the memories of mankind appertaining to it; and this must be done from various points of view.

Firstly—Baptism is clearly a rite of initiation, a consecration. Therefore those memories, above all, must be assembled which preserve the rites of initiation.

Secondly—The act of baptism with water. This especial form of procedure proves the necessity of welding together another chain of memories concerning rites in which water was used.

Thirdly—The child is sprinkled with water when it is christened. In this case we must gather together all the forms of the rite, as where the neophyte is sprinkled, or where the child is submerged, etc.

Fourthly—We must re-collect all the reminiscences in mythology and all the superstitious customs which are in any respect similar to the symbolic act of baptism.

In this manner we obtain a study of the act of baptism which is comparative. Thus we ascertain the elements from which baptism is derived; we further ascertain its original meaning, and at the same time make the acquaintance of a world rich in religious mythology, which makes clear to us all the multifarious and derived meanings of the act of baptism. Thus the analyst deals with the dream. He gathers together historical parallels for each dream part, even though they be very remote, and attempts to construct the psychological history of the dream and the meanings that underlie it. By this monographic elaboration of the dream one gains, exactly as in the analysis of the act of baptism, a deep insight into the wonderfully subtle and significant network of sub-conscious determinations; an insight which, as I have said, can only be compared with the historical understanding of an act that we used only to consider from a very one-sided and superficial point of view.

I cannot disguise the fact that in practice, especially at the beginning of an analysis, we do not in all cases make ideal complete analysis of dreams, but that we are apt to keep on gathering together the dream associations until the problem which the patient hides from us becomes so clear that even he can recognize it. This problem is then subjected to conscious elaboration until it is cleared up as far as possible, and once again we stand before a question that cannot be answered.

You will now ask what course is to be pursued when the patient does not dream at all. I can assure you that hitherto all patients, even those who claimed never to have dreamed be-

fore, began to dream when they went through analysis. But on the other hand it frequently occurs that patients who began by dreaming vividly are suddenly no longer able to remember their dreams. The empirical and practical rule, which I have hitherto regarded as binding, is that the patient, if he does not dream, has sufficient conscious material, which he keeps back for certain reasons. A common reason is: "I am in the doctor's hands and am quite willing to be treated by him. But the doctor must do the work, I shall remain passive in the matter."

Sometimes the resistances are of a more serious character. For instance, persons who cannot admit certain morally grave sides to their characters project their deficiencies upon the doctor by calmly presuming that he is more or less deficient morally, and that for this reason they cannot communicate certain unpleasant things to him. If, then, a patient does not dream from the beginning, or ceases to dream, he retains material which is susceptible of conscious elaboration. Here the personal relation between the doctor and his patient may be regarded as the chief hindrance. It can prevent them both, the doctor as well as the patient, from seeing the situation clearly. We must not forget that, as the doctor shows, and must show, a searching interest for the psychology of his patient, so, too, the patient, if he has an active mind, gains some familiarity with the psychology of the doctor, and assumes a corresponding attitude towards him. Thus the doctor is blind to the mental attitude of the patient to the exact extent that he does not see himself and his own sub-conscious problems. Therefore I maintain that a doctor must be analysed before he practices analysis. Otherwise the practice of analysis can easily be a great disappointment to him, because he can, under certain circumstances, reach a point where further progress is impossible, a situation that may make him lose his head. He is then readily inclined to assume that psychoanalysis is nonsense, so as to avoid the admission that he has run his vessel ashore. If you are sure of your own psychology you can confidently tell your patient that he does not dream because there is still conscious material to be disposed of. I say that one must be sure of one's self in such cases, for the opinions and unsparing criticisms to which one sometimes has to submit can

be tremendously disturbing to one who is unprepared to meet them. The immediate consequence of such a loss of personal balance on the part of the doctor is that he begins to argue with his patient, in order to maintain his influence over him; and this, of course, renders all further analysis impossible.

I have told you that, in the first instance, dreams need only be used as sources of material for analysis. At the beginning of an analysis it is not only unnecessary, but also unwise, to make a so-called complete interpretation of a dream; for it is very difficult indeed to make a complete and really exhaustive interpretation of this kind. The interpretations of dreams that one sometimes reads in psychoanalytic publications are often one-sided, and not infrequently contestable formulations. I include among these certain one-sided sexual reductions of the Viennese school. In view of the comprehensive many-sidedness of the dream material one must beware, above all, of one-sided formulations. The many-sidedness of the meanings of a dream, not its singleness of meaning, is of the utmost value, especially at the beginning of the psychoanalytic treatment. Thus, for instance, a patient had the following dream not long after her treatment had begun: "She was in a hotel in a strange city. Suddenly a fire broke out; and her husband and her father, who were with her, helped her in the work of saving others." The patient is intelligent, extraordinarily sceptical, and absolutely convinced that dream analysis is nonsense. I had difficulty in inducing her to give dream analysis even one trial. Indeed, I saw at once that I could not inform my patient of the real content of the dream under these circumstances, because her resistances were much too great. I selected the fire, the most conspicuous occurrence of the dream, as the starting point for obtaining her free associations. The patient told me that she had recently read in a newspaper that a certain hotel in Z. had burned down; that she remembered the hotel because she had once lived in it. At the hotel she had made the acquaintance of a man, and from this acquaintance a somewhat questionable love affair developed. In connection with this story the fact came out that the patient had already had quite a number of similar adventures, all of which had a certain frivolous character. This

important bit of past history was brought out by the first free association with a dream part. It would have been impossible in this case to make clear to the patient the very striking meaning of the dream. With her frivolous mental attitude, of which her scepticism was only a special instance, she could have calmly repelled any attempt of this kind. But after the frivolity of her mental attitude was recognized and proved to her by the material that she herself had furnished, it was possible to analyse her following dreams much more thoroughly. It is, therefore, advisable in the beginning to make use of dreams for the purpose of reaching the (important) sub-conscious material by means of the patient's free associations in connection with them. This is the best and most cautious method, especially for those who are just beginning to practise analysis. An arbitrary translation of the dreams is absolutely inadvisable. That would be a superstitious practice based on the acceptance of well established symbolic meanings. But there are no fixed symbolic meanings. There are certain symbols that recur frequently, but we are not able to get beyond general statements. For instance, it is quite incorrect to assume that the snake, when it appears in dreams, has a merely phallic meaning; just as incorrect as it is to deny that it may have a phallic meaning in some cases. Every symbol has at least two meanings. I can therefore not admit the correctness of exclusively sexual interpretation such as appear in some psychoanalytic publications; for my experience has made me regard them as one-sided, and therefore insufficient. As an example of this I will tell you a very simple dream of a young patient of mine. It was as follows: "I was going up a flight of stairs with my mother and sister. When we reached the top I was told that my sister was soon to have a child."

I shall now show you how, on the strength of the hitherto prevailing point of view, this dream may be translated so that it receives a sexual meaning. We know that the incest phantasy plays a prominent part in the life of a neurotic. Hence the picture "with my mother and sister" might be regarded as an allusion in this direction. The "stairs" have a sexual meaning that is supposedly well established; they are the sexual act, because of the rhythmic climbing of the steps. The child that my

patient's sister is expecting is nothing but the logical result of these premises. The dream, translated thus, would be a clear fulfillment of infantile desires. You know that that is an important part of Freud's theory of dreams.

Now I have analysed this with the aid of the following process of reasoning: If I say that the stairs are a symbol for the sexual act, whence do I obtain the right to regard the mother, the sister, and the child as concrete; that is, as not symbolic? If, on the strength of the claim that dream pictures are symbolic, I give to certain of these pictures the value of symbols, what right have I to exempt certain other dream parts from this process? If, therefore, I attach symbolic value to the ascent of the stairs, I must also attach a symbolic value to the pictures that represent the mother, the sister, and the child. Therefore I did not translate the dream, but really analysed it. The result was surprising. I will give you the free associations with the separate parts, word for word, so that you can form your own opinions concerning the material. I must say in advance that the young man had finished his studies at the university a few months previously; that he found the choice of a profession too difficult to make; and that he thereupon became neurotic. In consequence of this he gave up his work. His neurosis took, among other things, a decidedly homo-sexual form.

The patient's associations with his mother are as follows: "I have not seen her for a long time, a very long time. I really ought to reproach myself for this. It is wrong of me to neglect her so." "Mother," then, stands here for something which is neglected in an inexcusable manner. I said to the patient: "What is that?" And he replied, with considerable embarrassment, "My work."

With his sister he associated as follows: "It is years since I have seen her. I long to see her again. Whenever I think of her I recall the time when I took leave of her. I kissed her with real affection; and at that moment I understood for the first time what love for a woman can mean." It is at once clear to the patient that his sister represents "love for woman."

With the stairs he has this association: "Climbing upwards; getting to the top; making a success of life; being grown up;

being great." The child brings him the ideas: "New born; a revival; a regeneration; to become a new man."

One only has to hear this material in order to understand at once that the patient's dream is not so much the fulfillment of infantile desires as it is the expression of biological duties which he has hitherto neglected because of his infantilism. Biological justice, which is inexorable, sometimes compels the human being to atone in his dreams for the duties which he has neglected in real life.

This dream is a typical example of the prospective and teleological function of dreams in general, a function that has been especially emphasized by my colleague Dr. Maeder. If we adhered to the one-sidedness of sexual interpretation, the real meaning of the dream would escape us. Sexuality in dreams is, in the first instance, a means of expression, and by no means always the meaning and the object of the dream. The unfolding of the prospective, or teleological meaning of dreams is of particular importance as soon as analysis is so far advanced that the eyes of the patient are more easily turned upon the future than upon his inner life and upon the past.

In connection with the application of symbolism, we can also learn from the example furnished us by this dream that there can be no detailed and well-established dream symbols, but at best a frequent repetition of fairly general meanings. As far as the so-called sexual meaning of dreams, in particular, is concerned, my experience has led me to lay down the following practical rules:

If dream analysis at the beginning of the treatment shows that the dream has an undoubted sexual meaning, this meaning is to be taken realistically; that is, it is proved thereby that the sexual problem itself must be subjected to a careful revision. If, for instance, an incest phantasy is clearly shown to be a latent content of the dream, one must subject the patient's infantile relations towards his parents and his brothers and sisters, as well as his relations towards other persons who are fitted to play the part of his father or mother in his mind, to a careful examination on this basis. But if a dream that comes in a later stage of the analysis has, let us say, an incest phantasy as its

essential content, a phantasy that we have reason to consider disposed of, concrete value must not be attached to it under all circumstances; it must be regarded as symbolic. In this case symbolic value, not concrete value, must be attached to the sexual phantasy. If we did not go beyond the concrete value in this case, we should keep reducing the patient to sexuality, and this would arrest his progress in developing his personality. But the patient's salvation is not to be found by thrusting him back again into primitive sexuality; this would leave him on a low plane of civilization whence he could never obtain freedom and a complete restoration of his health. Retrogression to a state of barbarism is no advantage at all for a civilized human being.

The above mentioned formula, according to which the sexuality of a dream is a symbolic, or analogous expression, naturally also holds good in the cases of dreams that occur at the beginning of an analysis. But the practical reasons that have induced us not to take into consideration the symbolic value of this sexual phantasy, owe their existence to the fact, that a genuine realistic value must be given to the abnormal sexual phantasies of a neurotic in so far as the latter suffers himself to be influenced in his actions by these phantasies. Experience teaches us that these phantasies not only hinder him from better adapting himself to his situation, but that they also lead him to all manner of really sexual acts, and sometimes even to incest. Under these circumstances, it would be of little use to consider only the symbolic content of the dream; the concrete content must first be disposed of.

These arguments are based, as you will have observed, upon a different conception of the dream from that put forward by Freud; and, indeed, my experience has forced me to a different conception. According to Freud, the dream is in its essence a symbolic veil for repressed desires, which would come into conflict with the ideals of the personality. I am obliged to regard the dream-structure from a different point of view. The dream is for me, in the first instance, the subliminal picture of the psychological condition of the individual in his waking state. It gives us a résumé of the subliminal association material which is brought together by the momentary psychological situation.

The volitional meaning of the dream, which Freud calls the repressed desire, is, for me, essentially a means of expression. The activity of the consciousness, represents, speaking biologically, the psychological effort which the individual makes in adapting himself to the conditions of life. His consciousness endeavors to adjust itself to the necessities of the moment, or, to put it differently; there are tasks ahead of the individual, which he must overcome. In many cases the solution is unknown; and for this reason the consciousness always tries to find the solution by the way of analogous experience. We always try to grasp that which is unknown and in the future according to our mental picture of that which has gone before. Now we have no reasons for assuming that the sub-conscious follows laws other than those which rule conscious thought. The sub-conscious, like the conscious, gathers itself about the biological problems and endeavors to find solutions for these by analogy with that which has gone before, just as much as the conscious does. Whenever we wish to assimilate something that is unknown, we go at it by a process of analogy. A simple example of this is the well-known fact, that the Indians, when America was discovered by the Spaniards, took the horses of the conquerors, which were strange to them, for large pigs, because only pigs were familiar to their experience. This is the mental process which we always employ in recognizing unknown things; and this is the essential reason for the existence of symbolism. It is a process of comprehension by means of analogy. The apparently repressed desires, contained in the dream, are volitional tendencies which serve as language-material for the sub-conscious expression. As far as this particular point is concerned, I am in full accord with the views of Adler, another member of the Freud school. With reference to the fact that the sub-conscious materials of expression are volitional elements, or tendencies, I may say that this is dependent upon the archaic nature of dream thinking, a problem with which I have already dealt in previous researches.

Owing to our different conception of the structure of the dream, the further course of analysis also gains a different complexion from that which it had until now. The symbolic valua-

tion given to sexual phantasies in the later stages of analysis necessarily leads less to the reduction of the patient's personality into primitive tendencies than to the extension and further development of his mental attitude; that is, it tends to make his thinking richer and deeper, thus giving him what has always been one of the most powerful weapons that a human being can have in his struggle to adapt himself to life. By following this new course logically, I have come to the conclusion that these religious and philosophical motive forces—the so-called metaphysical need of the human being—must receive positive consideration at the hands of the analyst. Though he must not destroy the motive forces that underlie them, by reducing them to their primitive, sexual roots, he must make them serve biological ends as psychologically valuable factors. Thus these instincts assume once more those functions that have been theirs from time immemorial.

Just as primitive man was able, with the aid of religious and philosophical symbol, to free himself from his original state, so, too, the neurotic can shake off his illness in a similar way. It is hardly necessary for me to say that I do not mean by this that the belief in a religious or philosophical dogma should be thrust upon the patient; I mean that the patient has to reassume the psychological attitude which, in an earlier civilization, was characterized by the living belief in a religious or philosophical dogma. But the religious philosophical attitude does not necessarily correspond to the belief in a dogma. A dogma is a transitory intellectual formulation; it is the result of the religious-philosophical attitude, and is dependent upon time and upon circumstances. This attitude is itself an achievement of civilization; it is a function that is exceedingly valuable from a biological point of view, for it creates the incentives that force human beings to do creative work for the benefit of a future age, and, if necessary, to sacrifice themselves for the welfare of the species.

Thus the human being attains the same sense of unity and totality, the same confidence, the same capacity for self-sacrifice in his conscious existence that belongs unconsciously and instinctively to wild animals. Every reduction, every digression

from the course that has been laid down for the development of civilization does nothing more than turn the human being into a crippled animal; it never makes a so-called natural man of him. My numerous successes and failures in the course of my analytic practice have convinced me of the invariable correctness of this psychological orientation. We do not help the neurotic patient by freeing him from the demand made by civilization; we can only help him by inducing him to take an active part in the strenuous task of carrying on the development of civilization. The suffering which he undergoes in performing this duty takes the place of his neurosis. But, whereas the neurosis and the complaints that accompany it are never followed by the delicious feeling of good work well done, of a duty fearlessly performed, the suffering that comes from useful work, and from victory over real difficulties, brings with it those moments of peace and satisfaction which give the human being the priceless feeling that he has really lived his life.

THE RÔLE OF THE SEXUAL COMPLEX IN DEMENTIA PRECOX

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The opposition which the present transitional period, from a purely descriptive psychiatry into a genetic, dynamic conception of mental disorder, has met, is based to a large extent upon the assertion, on the part of the critics, that they want more illustrative facts which will substantiate the theories advanced by the new psychiatry. It seems to me that much of the mist created by these contentions, sometimes brought forth in a spirit of search for truth and sometimes in a mere blind antagonism to things which are new, would be cleared away by a collection and publication of those instances, met with in daily psychiatric practice, which go a long way toward substantiating the various conceptions thus severely attacked. For this reason, it is our intention to give in this paper, together with a brief summary of the various theories in question, a few abstracts from cases in which sexuality, *per se*, held the center of the stage in the psychosis.

We need not and could not, if we wished, reiterate all that has been said for and against the so-called Freudian psychology. It has been stated, repeatedly and justly, that one can only reach a sympathetic attitude toward this new movement after considerable study, application and clinical experience; after an approach to one's clinical material with an open and unbiased mind. This paper is primarily and essentially to add to the mass of data already on record a collection of clinical material which we hope will serve to throw further light on this subject.

It is not possible in a short description to give even a very small part of the moments upon which any one phenomenon is dependent, because the connections are so frequently demonstrated by the patients, by the tone of the voice, attitude, blushing, trembling and hesitation. One sees these things and reacts uncon-

ssciously to them. It has been said that many of the interpretations originate from the physician and not from the patient. The greater number of interpretations originate from the patients themselves and when the resistance is overcome, the patient will usually confirm a correct interpretation. Many cases, where real processes may be inferred, prove the truth of the interpretations. Thus, from a certain delusion one may infer reproaches of conscience because of homo-sexuality and receive confirmation from the patient without any suggestion. The interpretations which can be applied to most cases can be verified in many ways; mythology, symbolism in dreams and studies of experimental associations yield exactly the same results.

Inasmuch as the genetic concept of the libido is gradually and steadily replacing the more restricted field which was conceived by the term sexuality, we shall confine ourselves in the theoretical part of this paper to the discussion of this concept.

Of late there has been considerable change in the conception of the term "libido." Formerly it was looked upon as meaning sexuality alone. Freud's definition of libido appeared as a sexual desire exclusively; though his definition was much wider than the medical use of the term, which was used especially for sexual lust. A gradual change of the concept of libido has taken place. It is now a genetic concept, rather than a descriptive one. Jung says, "Libido is energy—that energy which manifests itself by vital processes, which is subjectively perceived as aspiration, longing, striving." The libido is seen in many diverse forms in the varying natural phenomena. At first it is found in the early life as the instinct of nutrition, providing for the development of the body. As the body develops there opens up, successively, new spheres of activity which urgently demand the libido. The last, and from its functional significance, most over-powering sphere of influence, is sexuality which seems very closely connected with the function of nutrition. In the sphere of the sexuality, the libido may be used in its strict sexual sense, for here libido appears as a sexual primitive power.

The various qualities of the libido are shown admirably by Jung in the case of those animals where the nutritional stage is separated by the pupa stage from the stage of sexuality. The libido becomes dissociated from its original function of reproduc-

tion. The force which was sexual becomes "desexualized" and a great part is utilized in the nutrition and protection of the offspring.

The libido in its transference from the nutritional to the sexual function carries over considerable of the function of nutrition and this explains the close connection between these functions. By degrees the libido relinquishes the special character of the instinct of nutrition and acquires the character of the sexual. The polymorphous tendencies of the libido during this transition are explained by the gradual movement of the libido from the function of nutrition toward the sexual function. The more smoothly the libido withdraws from its provisional positions, the more quickly and completely does the formation of normal sexuality occur. All the early infantile inclinations should be abandoned, as they are not yet of a sexual nature. If they are not entirely relinquished we find an imperfectly developed state of sexuality, an infantile sexuality, a perverse sexuality.

As the individual develops it is necessary for the libido to be transferred to other spheres, which though associated with sexuality, cannot be regarded as purely sexual. If this process of transference occurs without injury to the adaptation of the individual, it is known as sublimation.

In the process of sublimation the libido is in danger of what Jung calls introversion, that is to say, the inhibited sexual impulse, instead of being sublimated, may be turned from the real into imaginative channels where it occupies itself with phantasy formations. We find in our work that many individuals retain the forms of libido which should have been renounced at an early age and which are a continuation of the infantile stage of libido development. As a result, instead of being employed in the adaptation of the individual to reality the libido is used in the creation of phantasies in which the individual's wishes are fulfilled. If the libido is not used entirely in the adaptation of the individual to his environment, it is always introverted to a greater or less extent. As a consequence, the individual lives more or less in the past. He is concerned with matters which should no longer be of importance to him and his psychic world is full of reminiscences which have ceased long since to pertain to reality.

In many cases it can be shown that the sexual desire, instead of

developing with the individual, remains fixed upon infantile aims which no longer accord with the individual's stage of development and a conflict arises in an effort to subdue the outgrown infantile impulses which seek gratification. The individual in his own inner efforts to attain normal satisfaction in the outer world becomes morbid. He is disordered by the difficulties which he experiences within in adapting himself to the real world and by his efforts to attain a normal method of sexual gratification.

It is well known that the sexual constitution of a human being is deep rooted, all pervading and permanent and is congenital in a large measure. Sex penetrates the whole person; man's sexual life is a large part of his life as a whole. Freud maintains that the sexual impulse, both physically and psychically, plays an important part in the lives of children, though it is widely unlike that of the sexual impulse in adults. On account of the large part it plays, the infantile sexuality tends to disappear from the surface of consciousness to be suppressed and transformed, still remaining influential, however, in adult life. As a manifestation of this infantile sexual life, he believes that incestuous feelings are very common among children, especially in boys for the mother and in girls for the father. This incestuous feeling gives rise to the so-called *Œdipus* and *Electra* complexes which we so frequently meet in adult life and which will be considered later.

Certain mental states, especially the disagreeable events of life are not properly reacted to. The mind endeavors to put aside, to crowd out of the memory all these painful experiences. They are repressed and are crowded out of clear consciousness into the unconscious where they begin to lead a separate existence in the form of submerged complexes. The individual is not aware of the existence of the complex and cannot control it in its constant efforts for expression.

Every emotional event which is repressed becomes a complex. If it does not meet an already existing complex it is only of momentary importance and sinks gradually into the latent mass of memory where it remains until a like impression recalls it. But, if an emotional event meets an already existing complex, it reinforces it and assists it for some time in gaining the upper hand. The strongest complexes unite themselves with the strongest emotions and impulses. It is not at all surprising then that we find

that most of the complexes are of an erotic or of a sexual nature. In women, especially, where the sexual life is the center of the psychic life, there hardly exists a single complex which is not in relation to sexuality.

Under all circumstances a complex must exert itself and if the sexual-complex cannot exert itself in a normal manner, it must make use of by-ways, so we have a transference or a sublimation of the sexual energy. The energy is withdrawn from sexual application and directed toward social feelings. The unsatisfied libido is transferred into the feverish activity of a vocation, artistic and scientific study, etc. The social life of an individual depends upon his capacity for adaptability which is a sublimated sexual transference.

There is much doubt at present regarding the cause of dementia precox. It has been noted that the symptoms of hysteria and dementia precox are similar to a certain extent and the question why dementia precox and not hysteria develops in a given case has been much discussed. The idea expressed by Jung that perhaps the affect of dementia precox gives opportunity for the appearance of an anomalous metabolism or toxin which injures the brain in a more or less irreparable manner, so that the highest psychic functions become paralyzed, is of importance. On account of this toxin there may be a definite fixation of the complex and the acquisition of new complexes becomes difficult or ceases entirely; the inciting complex remains to the last preventing a further development of the personality. However, it cannot be disputed that the change of metabolism and "intoxication" may appear primarily from somatic causes and seize the accidentally remaining complex and change it pathologically.

In dementia precox as in hysteria we find complexes which are tenaciously fixed and which the psyche is unable to overcome. In hysteria the causal relation between the complex and the disease has been proved. In dementia precox we are not at all sure of the connection; we do not know whether it is the complex which causes the disease or whether at the beginning of the disease a definite complex which is responsible for symptoms is present. In some cases, it is certain that the complexes are the cause of many of the symptoms, but one is not sure that the complex beside producing its psychological effects, does not produce some un-

known substance which aids the process of destruction. Perhaps some toxin, produced by other than psychic causes seizes a complex and changes it specifically so that it appears as though the complex has a causal significance.

In dementia precox we find our patient unable to adapt himself to reality and tending to construct an inner world of phantasy of his own, surrendering the external reality to it. By considerable psychological study it has been discovered that the lack of adaptation to reality is compensated by a progressive increase in phantasy creation. This continues until finally the phantasy world is more real to the patient than is external reality. Reality is repressed and replaced by the phantasies which are created through complexes.

In the application of the libido theory to dementia precox, we say that the libido is not used in the adaptation of the individual to his environment. We find an individual adapting himself fairly well to reality until he reaches a certain period of life at which he experiences some difficulty which he cannot overcome and to which he cannot adjust himself. A normal individual, if he cannot overcome the difficulty, adjusts himself to it. The abnormal individual, unable either to overcome or properly adjust himself to the difficulty, develops a phantasy state in which he is able to live and in which his wishes are fulfilled. The libido, then, being unused in the adaptation of the economy to reality, introverts or regresses in the paths along which it has advanced and fixes itself at a level which attracts it and at which at one time in its evolution it lingered abnormally long. This level to which the libido introverts, be it the nutritional, the auto-erotic, the narcissistic, or the homosexual determines the type of symptoms of the psychosis.

Abraham believes, that in dementia precox the libido is turned away from animate and inanimate objects, and also that there is an inability on the part of the patient to sublimate the libido properly. He states "The psycho-sexual peculiarity of dementia precox consists in the return of the individual affected to auto-erotism. The symptoms of the disease are a form of auto-erotic sexual activity." He also believes that the individual whose libido has never risen above this stage of psycho-sexual development, is as the disease progresses, forced further and further back into the

auto-erotic period. According to him, the assumption of an abnormal psychosexual constitution, in that the libido is fixed at the auto-erotic period, seems to explain part of the phenomena of dementia precox and renders possible the dispensing with the hypothesis that a toxin (?) is responsible as a cause of the disease.

The complex which largely determines the symptoms of dementia precox is usually in the foreground and can be reached by way of the complex indicators. We see that the patient cannot free himself psychologically from it. He associates with it and allows all his actions to be constellated by it. Sexuality being so all-pervading and far-reaching in its power, shows the most lucid examples of this type of complex.

There is one impulse, the sexual, which is common to all living beings. This impulse with the various complexes connected with it, makes up a considerable part of our ego. In almost every case of dementia precox we meet with the sexual complex, sometimes alone, sometimes in connection with others. It may be said that there are no cases of dementia precox, just as there are no normal individuals in whom this complex does not play an important part. Frequently it is in the foreground; many times alone. It is not at all rare, however, that we meet with other complexes where sexuality plays no greater part than in the thoughts of a normal individual; in many cases this complex may be forced entirely into the background by others.

It has long been known that in normal individuals a sublimation of sexual ideas into religious feelings takes place. Many patients, as well as normal individuals, often consciously seek a substitute for unhappy love in religion. As soon as the psychosis becomes manifest, the repressed sexual ideas appear and mingle with the religious ideas; thus we frequently find religion and sexuality confused in the disease picture. God, Christ, or saints visit the patient and the one who is foremost in the religious interest is obviously identified with the person loved. With married women, God represents the husband; with unmarried the lover; the minister at times plays the same rôle in the delusions of the patient. Women who live in total sexual abstinence are seduced by the spirit of God and enjoy all the pleasures connected therewith. One female patient was pleased when she did not menstruate for then she knew she would give birth to a child which

was conceived by God. Another patient, who was in love with a minister (it could not be proved that this was not a one-sided affair), developed her psychosis shortly after the marriage of the minister. She was very erotic in her disease and was visited frequently by Christ. Later in her psychosis she saw Christ in the person of the physician whom she always addressed as Jesus Christ, and in whose presence she always bowed. She wrote many letters demanding sexual satisfaction from the physician. In such a case, the departure from reality is truly very great.

In the case of men, a female angel often represents the loved one. One of our patients was frequently visited at night by an angel and this delusion gave him no small amount of pleasure. Many men identify themselves with God and Christ in a sexual way.

The devil may play the same rôle as God though the former is less frequently represented. One patient was seduced by her lover. After her psychosis began the lover appeared in the form of the devil who was ready to pierce her with his 'fork.'

Sin and sexuality are closely connected. When one sins he is morally unclean. Freud has shown with regard to onanism, that frequently the feeling of moral uncleanness is carried over to physical uncleanness. This is well shown by one patient who washed his hands innumerable times daily. He stated that he did not feel right unless his hands were perfectly clean and he felt restless until he could wash them. He noticed that the hands of others were unclean and for this reason would not shake hands with anyone. He said, "If your hands are not clean and you touch the 'tender parts' of your body, you might get venereal disease." This patient might have feared that he would get venereal disease from his hands for he was an excessive onanist.

Onanism is frequently accompanied by the feeling of shame, and the feeling that the looks betray the fault often is expressed by the patient refusing to show the face or to look directly at people. Onanism, of course, is not the only cause for this, though it is an occasional one. A patient was discovered in the act of onanism; thereafter he covered his head with the bed clothing when one approached him. If his face was uncovered, he closed his eyes and struggled to replace the covering. A female patient could not speak with anyone without looking to the floor or turn-

ing the head away; the reason, she herself later proved. Another patient when asked why she covered her face stuck her finger into her mouth.

It has been shown that an unknown sexual relationship exists between the mother and son and father and daughter. This is especially noticeable in children in the form of the childish desire for the parent. At this early stage no sexual significance of any importance is connected with this feeling of desire. However, there is attached to it a germinating eroticism which gradually increases as the years go on until finally the classical form of the complex is developed. In the son, the love for the mother and the corresponding jealousy toward the father is known as the *Œdipus complex*. In the daughter the affection for the father and the jealousy toward the mother is called the *Electra complex*.

As the individual develops the image of the parent is so changed and transfigured by affection that frequently it bears little resemblance to past reality. The phantasies created by this complex no longer deal with the real parent but with a very often completely altered creation of the individual's imagination. This complex of the parent provides a very important field for the employment of introverted libido.

Since our attention has been called to it, we have discovered the parent-complex frequently. It plays an important rôle in normal and abnormal persons in the choice of the person loved. In *dementia precox* it is met in many cases governing to a large extent the hallucinatory and delusionary experiences. In her psychosis, a patient who entertained an *Electra complex* threatened to kill her husband and her child. She frequently abused and assaulted the former upon his visits to her at the hospital. At an early age she was devotedly attached to her father and would cry with fear that he would become wet every time it rained. The father died when she was six years old and she was deeply depressed at that time. After her marriage she found that she did not love her husband. Her dislike for him grew until finally she could no longer bear to be near him. A few months after marriage an abortion was performed and following it she complained that her pelvic organs were displaced and for this she blamed and threatened her husband. Four months after the birth of her child she threatened to kill both child and husband.

During her residence in the hospital she accused nurses of poisoning the child. This woman was governed by a marked Electra complex. The man she married was symbolically her father—there was no doubt about the unconscious incestuous relations with the father. At times she hated her husband and as her child was also his, there is no doubt but that, at times, she wished them both dead.

A young boy in whom the Œdipus complex was thought to be present hallucinated that his father was being killed and he worried unless something should happen to his mother because of his not being with her. The feeling of hatred for the father was expressed by the patient's fear that the father was being injured, an indirect wish phantasy.

The voices which one patient heard in her hallucinations accused her of incestuous relations with her father. She had wed and was unhappy, having frequent trouble with her husband whom she believed to be unfaithful to her. Now, in her psychosis she is hypnotized by a young man who wishes to have intercourse with her. Though she complains of this it does not distress her to any great extent; she mentions it casually and in fact seems to be rather pleased with the whole situation. The young man whom she once loved and who now has hypnotized her represents symbolically her father and her desire for intercourse with the young man is expressed by her in a negative manner. She does not wish intercourse, it is he who wishes intercourse with her. She is married and intercourse with another than her husband is not permitted by her conscience, therefore she is hypnotized and not responsible.

At the beginning of her psychosis a patient expressed the delusion that her mother wished to kill her. It developed that the mother had been substituted in the delusions for the father. The patient was governed by an Electra complex and had the unconscious wish for sexual relation with her father which she expressed by the idea that her father wished to kill her.

A patient had a number of dreams which had quite an obvious connection with his delusionary field which centers about an incest complex. His persecutions have their source in his mother and his eldest daughter who put poison in his tobacco to render him sexually impotent. If the patient were really impotent the in-

cestuous relations could not occur. As the incest complex becomes unbearable to him at times and as he is potent sexually, he develops the delusion that, by means of poison they are trying to render him impotent, the idea being that such a circumstance or at least his belief in it, would negate the idea of any incestuous practices.

In the development of the sexual instinct the narcissistic period is one in which the libido is directed toward the body of the individual as the object of interest—of love. This is a normal intermediate stage in the development of sexual life, but a number of individuals tend to remain in it longer than is necessary. At this time the genitals play an important part in the phantasy life. The course of this tendency of the individual to linger in this stage is by the choice of an individual with similar genitalia; thus homosexuality is developed. Many people who become homosexual are never able to free themselves entirely from these inclinations and those individuals who attain a normal heterosexuality sublimate the homosexual ideas and turn them to other ends.

This period of narcissism is one which affords a great possibility for the fixation of the libido. Anything which prevents the proper flow of libido in an individual who possesses such a fixation point may easily cause the libido which was sublimated in its development to regress and to fix itself at that period.

It has been shown by Freud, Maeder and others that homosexuality plays a very great part in the psychoses. The attempt to repress homosexual ideas frequently gives rise to many symptoms, chief among which are ideas of persecution. One of the mechanisms by which the homosexual ideas are changed into delusions of persecution is as follows: The idea of one man being in love with another is unbearable to the ego and the thought "I love him" is substituted by an assimilable one "I do not love him, therefore I hate him." The idea "I hate him" is changed by projection into "He hates me and this justifies me in hating him."

In paranoia we find the patient tending to make a new world in which he can live but with dementia precox, the patient remains in his unreal, phantastic, shut-off world utilizing his hallucinatory mechanisms to express his repressed ideas which gain the upper hand.

One patient who was outwardly homosexual suffered from

hallucinations of hearing which called him vile names and accused him of homosexual practices and he accused other patients of talking about him. Once in a letter to his mother, he wrote "I should have been born a woman."

In another patient the homosexual component is very evident especially in the content of hallucinatory experiences. In detailing his troubles he stated that he had been arrested for having a small boy for homosexual practices. The patient was acquitted of the charge and immediately his hallucinations began. He heard voices which accused him of being infected with syphilis of the rectum. As people passed him, they spoke of him and touched various parts of their bodies. He wandered about from city to city trying to evade his persecutors but the story of his actions followed him. Since his detention in the hospital, there has been no change in the content of his hallucinations. "He is now hypnotized by the attendants. He accuses them of influencing his dreams. "They make me dream that I am a partner in homosexual acts." The patient stated that at certain times in his life he had been inclined toward homosexual practices though he had never allowed himself to indulge in them.

A man who was very effeminate and who said with decided sexual mimic that he preferred to talk to men rather than to women, frequently gave voice to the delusions that his attendants tried to stick him in the back with a long knife. They also poisoned him by injections of uric acid. The knife has long been known as a symbol for the penis and the idea of being stuck in the back can only be taken here as a symbol for pederasty.

A patient, who was found to be very homosexual, hallucinated that those in his environment wished homosexual relations with him. Every movement by others had reference to him and was made to persecute and trouble him. In explaining his persecutions he said, "The whole crowd dislike me because I won't give up to them. They are all ill-mannered and filthy in speech and habits and are jealous of me because I am well bred, and have lived a moral life." To this patient the idea that he is homosexual is unbearable and is repressed. He is, therefore, highly moral; he does not wish homosexual relations. It is those about him who wish to use him for such practices and because he will not submit to them they persecute him by actions and words.

A man with whom one patient had been especially friendly in his youth has now in the psychosis assumed the rôle of "chief persecutor." At the instigation of this man everyone in the patient's environment is influenced to persecute him, in order as the patient states, "to prove that I do those things" (i. e., homosexual acts). The patient has wandered about so that the persecutor cannot gain entire control of his mind and "make him commit onanism." At present the attendants at the hospital are in the employ of this man and the patient's food is drugged so that he has nocturnal emissions which are talked about by those in his environment; in fact the whole world is informed that he practices onanism.

A repressed homosexuality was responsible for many of the hallucinations and delusions of one patient who stated that while in the army he had been invited to participate in homosexual acts. This he refused to do. Almost immediately a rumor was spread about to the effect that he was a homosexualist and "that he would take anyone who came along." He stated that he did not hear this actually spoken but he could be sure of it from the actions of his companions. Later in his psychosis he developed the delusion that he was infected with syphilis of the rectum by those who had hypnotized him and had used his body for sexual purposes. In this case the projected homosexual ideas return to him in the form of persecutions. He did not wish homosexual practices; others wished them of him. In order to explain that such acts had been committed he had been hypnotized or placed under the influence of a drug so that he was no longer responsible for what had happened to him. The patient was decidedly effeminate and stated that until he was sixteen years of age he had been raised "like a girl."

Marital troubles are frequently responsible for many of the symptoms of the psychosis and are expressed by the patient in many ways. The dislike for the married partner or the love for another is often expressed in the delusion or hallucination. The husband or wife like any other person who is hated, is often declared to be dead with or without mourning on the part of the patient. Thus one patient heard in her hallucinations that her husband was dead. She even went to his office to prove that this was so. Later in her psychosis she stated that her husband had

hypnotized her before marriage and so she was not responsible for having married him.

In her psychosis the voices told one patient, who was unhappily wed, that she should marry a young man whom she had known in her youth. She stated that she did not wish for this for she knew the lover was untrue to her. Yet, this fact did not prevent her from wanting him and having him with her in her delusions. In order to fulfill her wishes all her relatives who had died were again alive and in communication with her. Once in a letter to her husband, she wrote "I never married no one and you pushed yourself on me from the beginning." Here again is the attempt to prove that the patient was not responsible for an unhappy marriage.

A husband is less dependent upon the wife and marital troubles appear to be less frequently seen in the psychosis. However, the husband perhaps more frequently than the wife exempts himself from obligations to his partner by imagining that she is unfaithful. The man himself may be untrue but to justify himself projects the delusion upon the wife.

Impotence often is the cause for many delusions. The man, being ashamed of this must lower his wife, so she is unfaithful—a prostitute perhaps. Frequently the delusion develops that the wife no longer wishing the husband, tries to poison him, etc., therefore he is justified in attempting to injure her and her children which he identifies with her. One patient, when he began to improve, stated that just before the onset of his disease he became impotent. Early in his psychosis he believed that his wife was unfaithful to him. Later she had infected him with syphilis which she had contracted from others and because of this delusion he had attempted to injure her.

The identification of a child with the father or the lover is frequent in dementia precox and is responsible often for some of the delusions. Though the patients rarely kill their children, it is often that they believe them dead in their psychosis, the mother in her phantasy frequently being the murderer of the child. Thus one patient, the unmarried mother of a child, heard in her psychosis the voices of people saying that she had killed her child. In her dreams she saw blood, often a large amount of it. Voices later told her that her child was to be killed. Here the child was

identified with the father with whom the patient had trouble previous to the onset of her psychosis.

One patient often heard the voices say that some harm had befallen her husband and children. In her delusions she was often pregnant but always she had many abortions which were performed by the husband while she slept. The husband was hated by her and in all probability did not satisfy her for she was very erotic in her disease and frequently demanded intercourse of male patients.

Many times we see in our patients various acts which at first do not appear to be sexual in nature. However, sexual ideas and feelings are frequently concealed and are expressed only in symbolic acts. This concealment is often made by giving the genital idea to another location, usually higher up. The vicinity of the genitals, the perineum and anus often have sexual significance, and in this connection it may be said that defecation at times is used as a symbol of birth. Many patients in their mannerisms frequently touch first the genitals then other parts of the body as the breasts, mouth, top of head, etc. Later the genitals are omitted and perhaps only one part of the body is touched or rubbed. Frequently such actions are masturbation symbols. One patient who practiced onanism incessantly for a time placed the finger on the anus, later the finger was pressed into the ear while the head and at times the whole body were moved rhythmically. With one patient rubbing of the abdomen and breast could be directly traced to the original rubbing of the vulva. In another patient it was found that a mannerism was a castration symbol. The patient placed the finger in the outer canthus of his eye pressing upon it until the eyeball finally bulged entirely from the fossa and rested on the cheek. When pressure was released the eye returned to its fossa. This act the patient performed innumerable times daily and when the sight was lost in this eye he began to perform the same act with the other.

There is no doubt that many of the somatic hallucinatory experiences have a sexual origin. Visions which are connected with anxiety are probably always sexual. Electrical sensations which are so common and of which the patients so frequently complain are probably of this origin. The feeling of cramps, stiffness

and tension in the muscles also belong here. One patient who experienced peculiar sensations in the genitalia was electrically connected with a woman. One of our patients believed that he was connected by telepathy with a woman "who used him whenever she wished." Thus she weakened him and made him have peculiar sensations in his body. These sensations rose to his head so that he could no longer think.

The hysterical opisthotonus has long been known as a sexual convulsive symptom. In one catatonic opisthotonus was probably of sexual origin though the connection could not be proven absolutely. The patient lay in bed supported only by his head and feet making rhythmic motions with his pelvis and abdomen. At the same time he was cursing and using vile names at some imaginary person with whom he was conversing. Another patient who lay for some time in this position later explained his conduct by saying that the voices accused him of doing bad things with his mother.

In all of the above instances the libido is no longer concerned in the adaptation of the individual to reality but is utilized in the creation of phantasies. It has introverted and has fixed itself at a lower level, a sexual level, and the symptoms shown have their origin in complexes which are of a sexual nature.

Were it desirable to enlarge this paper, many more illustrations of the importance of the sexual content of the psychoses could be readily adduced. It is believed, however, that enough casuistic material has been furnished to show without doubt that sexuality is used at least as a vehicle and in many cases as a *primum movens* in the patient's endeavor towards attainment of gratification and towards reaching that adaptation to reality in which he has so completely failed.

In the psychoses where reality is removed from the stage, where phantasy furnishes that unlimited play for the emotions, wishes and strivings of the patient and where attainment is made apparently easy, the patient reverts again and again to that central point of existence, sexuality. One may or may not be always correct in the evaluation and interpretation of this phenomenon but on this account we must not and cannot close our eyes to the fact that sexuality does play an important rôle in abnormal mental states just as it does in normal healthy mental life.

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PSYCHO-GENETICS OF ANDROCRATIC EVOLUTION

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Within the last few decades students of social phenomena have become aware of the existence of psychic factors as determining causes for the character of our civilization. Still more recent is the more precise recognition of the nature of these factors and their relation to our bodily functioning. We are slowly uncovering psychologic imperatives which control the character of our social customs and institutions, just as the biologic imperative is a dynamic determinant of our physical organism. Psychology has been accepted as a subdivision of sociology and it is rapidly assuming therein a place even more important than its position as a branch of physiology. I desire to point out what seems to me a tabooed and overlooked determinant of our androcentric evolution.

Without mature modes of thinking in the conscious supervision and check upon our mental activities, their object and meaning, we are but unconscious mechanical aggregates, physiological mechanism, undergoing automatic changes through blind reactions—mere creatures of impulse and habits. With the advent of mature self-consciousness a new force is introduced, which by virtue of its *personal* significance now attached to objective factors invests all human reactions with new qualities, just as water differs in its properties from a mere mechanical mixture of oxygen and hydrogen. We are psychically differentiated from other separate aggregates of the human mass only in so far as we have become conscious of personal aims and of a personal meaning in our endeavors. Moreover, the process of individuation becomes more marked as the social consciousness develops—that is, with the increase in the number of beings and data which in our consciousness are correlated to each present personal activity and meaning. We are mature in our modes of thinking just so far as we get away from the infantile

habit of objectivizing our feeling and attach our feeling-interests to an increasing number of objectives, and to the scientific method and to its fruits.

This new social force, this social and self-consciousness, presents numerous problems for the students of social phenomena. Indeed, those, who will hereafter study the laws of social growth must relate the facts of history to the data obtainable through psychoanalytical interpretation of the persons who successfully imposed their personal desires and meanings upon the changing social order of their time. Genetic history and genetic sociology are becoming, respectively, recognized as branches of genetic psychology. It is to psycho-genetics—this youngest among the sciences,—that we must look in the future for an answer to many of the difficult questions concerning the origins and meaning of our social institutions.

To genetic sociology,—the newest application of psycho-genetics—we must turn for an answer to the question—what is the origin of our present-day mental attitude of accepting, conceding and glorifying special privileges along the line of cleavage marked by sexual distinctions? What is the psychic significance of our androcracy? An understanding of the law of evolution and of the cardinal mental mechanisms revealed by psychoanalysis will enable us to retrace the psychic stages through which our customs, social institutions, and civilization have developed. Our immediate problem is to uncover the psychic factors underlying modern male supremacy. In doing this we must assume that androcracy had a personal meaning and advantage to those who, more than their fellow humans, were sufficiently self-conscious to impose their personal desires upon others under some claim or other, likely to appeal to the rest. Furthermore, these personal meanings became factors of the human, arisen to some degree of self-consciousness, because in harmony with prior feeling attitudes arising from the natural relation of the persons affected.

Obviously, for the primitive mind, practically all activities were the result of the primal impulse manifesting itself in the two dominant factors of sex-hunger and food-hunger. In this aspect all conventions, institutions and activities may be reduced

to the psychic accompaniments, consequences and manifestations of food-hunger and sex-hunger. The question then arises: How far may our androcentric customs be explained by the psychic unfolding of these primary impulses?

Since the line of cleavage as to androcentric privilege is obviously founded on the differences in the visible mechanism of sex, we may infer that our androcentric civilization is the necessary result of psychic factors brought into being by a consciousness of these outward and visible differences of sex. Since we know both gynocratic and androcratic institutions to have held sway, we are forced to conclude that sex-supremacy did not arise solely through any structural or functional differences *as such* nor through any conspicuous difference in physical strength, between the sexes, as has been erroneously maintained, but must have been the result of a psychic differentiation arising from the objective consideration of the sexual organs.

I exclude the objective consideration of concealed sexual functioning of the female and of its social import, because of these there could have been no consciousness until long after social custom had recognized some supremacy of the one sex over the other.

Everywhere sex discriminations are avowedly based upon, defended and sanctified by warring religious cults. Therefore, in our search after an explanation for androcracy we naturally turn to the known psychic correlation between sex and religion. Numerous authors have observed some connection between religion and sex, but thus far no one has made anything like a thorough study of the subject. I am engaged in such a labor and the data already at hand appear to me to shed considerable light upon the psycho-genetic imperative responsible for male supremacy in society.

Elsewhere¹ I have undertaken to justify the following conclusions which I can only restate here: When unconscious automatism was transforming to self-consciousness, undoubtedly one of man's very first cognitions pressing for an explanation, was sexual manifestations. Man in the period of racial adoles-

¹ Ref. *Alienist and Neurologist*, August, 1907. See also *PSYCHO-ANALYTIC REVIEW*, February, 1914, p. 129, where other articles of mine on the broader thesis are cited.

cence found in the sexual mechanism and functioning the first conscious and the most intense joy of his existence; the first visible and most immediate cause of life; the object of conscious dependence; the first sense-perceived associate of his highest, his deepest, and almost his only hopes, longings, joys, and the instrument for their realization. Aware that the sex impulse was uncontrollable by his own volition, man naturally invested the generative organs with some sort of a psychic life of their own. Sexual activities, always quite beyond the control of his own will, suggested the idea of a superhuman intelligence which knows and controls them with perfect adjustment as means to beneficent ends.

Under the circumstances it was inevitable that the solemn awe of sex-mystery, the seeming transcendence of sex-ecstasy, and the predominance of a conscious dependence upon sex for joy and life, combined with the supposed superhuman intelligence ascribed to the sex organs, should fuse into a worshipful reverence for the sex-mechanism as the original, intelligent, objective and seemingly ultimate source of nearly everything that to primitive men was most important.

Thus at the very threshold of human self-consciousness we find the development of phallic worship as well as the first difference in psychic states toward the sexes, induced by a conspicuous difference in the visible mechanisms of sex, and its functioning.

Restating the problem now under consideration in the terms suggested by these anthropologic considerations we may ask ourselves: How did the contemplation of this diversity of physical structure actually produce differences of psycho-social states? What was the actual mental process at work at the early developmental stage under consideration? Conscious self-examination of the mental processes was quite impossible for these primitive humans. Man's budding self-consciousness was mainly dependent upon his feeling-states, mostly of cravings, which gradually and unconsciously became associated with information derived through peripheral sense organs, without consciousness of the process. These feeling-states, their associations and the attempted explanations of them, furnished the whole content of his consciousness.

Of the male contribution to the process of impregnation, many primitive people are known to have been wholly ignorant. Reflecting upon the relative significance to be attached to "male" and "female," primitive thought could only have contrasted the non-visible and unknown process of gestation with the visible activities of the phallus and necessarily formed a judgment of relative values usually according to the outward and visible aspects and their feeling consequences. Women were the apparent recipient of sex joys while men possessed the visible, active instrument for imparting them,—a mechanism which must have been invested from the first dawn of consciousness with a psychic life all its own,—beyond human control and therefore, "superhuman."

Ignorance of the male contribution to impregnation coupled with the claim of importance for human generation, made by some dominant female personality, might at times result in the development of gynocracy. However, when humans have become conscious of the male's function in the process of impregnation, it was man rather than woman who seemed to carry about with him the conspicuous habitat of the sex "divinity," while now woman appeared to be a recipient of its "superhuman" blessings, a mere instrument of deity. Men alone carried the outward and visible sign of divinity, and therefore, according to the infantile mode of thinking, worshipfulness would be oftenest accorded to "maleness."

In this connection there is another factor which doubtless contributed much toward the development of the same psychologic imperative. I refer to the relative position which men and women habitually assume during coitus. Especially as the human animal gradually achieved an upright position, its physiological structure seems to have imposed upon woman, during the sexual embrace, the relative position of the conquered, the subdued and dominated, while man held the position of the conqueror, the master who imposes. This subordinate physical position, during the most intense moments of existence, would necessarily make a profound and lasting impression upon the psyche and with only a proportionately diminished intensity it would settle into a more or less resigned affect attitude of inferiority, toward

women. This in turn would result in intellectual explanations and justifications, following in a circle the reasoning which has insured and now perpetuates male dominance in the race.

From all this it follows that there is a biologic source for the psychologic imperative upon which our androcentric civilization is founded. It does not follow, however, that the conventionally accepted feeling-attitude of inferiority toward women, therefore, is a matter of permanence. On the contrary this psychologic imperative may be altered by more mature modes of thinking, or even may be reversed. An emotional reaction is already taking place which finds its most conspicuous manifestations in the hysterical activities of many "emancipated" feminists. A careful study of the intellectual justifications offered will show these defenses to be afterthoughts, just as much founded upon infantile mental processes as is most of the androcentric opposition to female emancipation.

Another portion of the woman's movement is, however, founded upon emancipation from infantile modes of thinking, rather than hysterical reactions to some popular results of such thinking. With such, their judgment is founded primarily upon a study of the objective realities of our existence and a refined sense of justice derived therefrom by the use of the scientific method.

What was, at first, freely and spontaneously accorded to "maleness" subsequently came to be demanded as a right. What was, at first, a freewill offering on the part of women soon became a duty and a means for their exploitation. Hence the development of priesthood, and the subjugation of woman, largely by the help of institutional religion. In the course of functional differentiation within society the priests became medicine-men and chiefs of various degrees of importance, with attendant ranks and slaves; also upon innumerable social and political functionaries, there were conferred a portion of the prerogatives of divinity, as derived from priestly leadership. From such habitual modes of thinking and acting, gradually grew the psychologic imperative by which masculinity came to dominate completely both church and state. Through this dominance came increased opportunity for exploitation. Thus there came into

being the control of economic determinants which still further entrenched the male power.

These conclusions as to the psycho-genetic source of our androcracy have been thus far justified largely by deductive processes, but find confirmation in ancient philosophies which were incorporated into Christianity. Thus Aristotle makes considerable argument to prove that in the process of generation the female furnishes only the substance while the male furnishes the vital principle. In other words, the body comes from woman, the soul from man.² Here we have the Christian doctrine of a soulless woman long before Christianity.³ Its primitive phallic origin is unconsciously pointed out as late as 1729 by the Rev. John Disney, vicar of St. Mary's in Nottingham, when he wrote of the phallus as the "receptacle of the manly soul."⁴

As this craving for supremacy spread, so as to include economic and political advantages, the conflict for dominance between "maleness" and "femaleness," between priest and priestess, became more acute and was transferred to the gods in the skies and our mythologies record the story of their wars.

The psychologic imperative thus developed was transferred to the Christian church in favor of the male supremacy and with the added force of institutional prestige and social suggestion, the cause of femininity was utterly crushed out. Only men could be gods, or priests: only men could be the viceregents of God in managing the affairs of His earthly government. Men created a head-god in their own image as a father. And so having wholly forgotten the original reasoning upon which the religious and political sex-distinctions are founded, we still have our activities controlled by the associated feeling-attitudes and the accompanying infantile mode of thinking. Having outgrown the supposed objective foundations for our androcentric customs, we invent new "justifications" to prevent the disturbance of our antiquated mental and social habits. The potency of these psychological imperatives may be better appreciated when we remember that they still prompt us to act contrary to our pro-

² De Animalibus Generation, Book II, Chap. IV, p. 738.

³ See Woman, Church and State, by Gage, p. 4.

⁴ View of Ancient Laws against Immorality, p. 187.

fessed democracy, contrary to our present sense of justice, and to stultify our intellect to the invention of absurd and irrelevant "reasons" to justify a predisposition resting only on an unrecognized subjective feeling-basis, against the acknowledgment of which we have a violent emotional resistance, which in many cases is transferred to the woman's movement as a whole.

Of course, other psychic factors were also concerned in the establishment of sex-supremacy. With the growth of reflective faculties, there came a consciousness of the more concealed sex-functioning of the female. Now the facts of parturition suggested inquiry into the mystery of impregnation and of gestation, and later some recognition of its importance. At this stage a new psychic factor must have entered, demanding its own influence according to its own imperative. An emotional resistance to male tyranny found in gestation a seeming justification and a potential gynocracy asserted itself, which, in spite of established natural disadvantage, secured occasional local supremacy. Probably in such cases the priestess found help toward her own supremacy in some localities in the fact of limited food supply, which by imposing a desire to limit progeny might make polyandry very expedient, and thus aid her in establishing herself as mistress of the social order. The natural advantage of the male, in carrying conspicuously the outward and visible sign of his divine powers, always afforded an advantage so long as there remained any influence, though remote and indirect, of the old phallic cults. This usually would insure ultimate male dominance through its more constant and more effective suggestion in the creation of the psycho-social imperatives.

Thus it appears that androcracy was a natural consequence of that mysticism of ignorance which synchronously produced phallic worship. The church at present is, of course, the beneficiary and successor of these primitive phallic rites, and the infantile mental methods upon which it was based. Therefore, it is only logical that the church should be using the same mystical ignorance of sex and its metaphysical interpretation and the extravagant exaggeration of sex-importance, to perpetuate priestly dominance of the popular thought toward a maintenance of the psychic imperative which still demands androcentric institutions.

The remedy for this is two-fold. Women should be educated up to that degree of self-consciousness based upon an objective estimate of social values, where they will support neither institutions nor religions which justify, sanctify, and support the old prejudice against their sex, grounded in the infantilism that produced sex-worship. And men as well as women must cast out of their minds all moral sentimentalism and theologic moral dogmas, with their accompaniment of cant and hypocrisy, as to these fundamental problems. As applied to sex problems this means an end to the religious "spiritualization" of sex, and the substitution of a rationalization of sex, founded upon objective studies. Only by outgrowing the infantile sense of values and the infantile intellectual processes upon which they are founded, can we attain a true sexual ethics and so refined a sense of justice as will abolish all sexual discrimination in religion, morals, economics or politics, and simultaneously develop mature modes of thinking.

TECHNIQUE OF PSYCHOANALYSIS

BY SMITH ELY JELLIFFE

(Continued from page 199)

Steckel has used the phrase, "infantile criminal," to express this same period of the infantile development. The analyst should bear both of these expressions, "infantile perversions" and "infantile criminal," in mind, but he should not voice them. It does very little service in the initial stages of an analysis to tell the patient about his "perverse" or "criminal" tendencies. He will not understand, because in the early stages of analysis the patient is constantly thinking in conscious terms. He is as yet unacquainted with unconscious logic. It is only when the significance of unconscious activities get firmly fixed in the patient's mind that the analyst can utilize these terms to advantage. For this reason, and also because perhaps it represents a better mode of approach, it has been my habit to dwell less upon the "perversion" and more upon the evolution of the *sense of power* that goes on in the patient as he builds up values on the basis of his primary pleasure-receiving areas. After all the infantile criminal is only seeking for an expression of power. He is not a criminal until that power impulse forces him to a conflict with reality.

The striving for power is the most important symbol to keep in mind, because it will be seen that practically all the symbolizations which are pictured by the unconscious are being utilized in this way. Protagoras in the dialogue already quoted said that "we think alike concerning those things which are necessary for life." He is speaking of conscious thinking. This uniformity in unconscious impulse is even more striking. Inasmuch as breathing has satisfied oxygen needs, which oxygen-need satisfaction enables the body to live, breathing and all of the necessary muscular adaptations (respiratory libido in the psychoanalytic sense) become symbols of obtaining power in the psyche. Be-

cause the muscular adaptations for expulsion of the urine from the bladder succeed in keeping the individual alive, therefore these muscular adaptations (bladder erotic, bladder libido) also become symbols of power. Similarly, the need for the expulsion of wind or the expulsion of feces from the intestines may become an expression of power in unconscious symbolization. These acts are all necessary for living. Ergo they represent power. In psychoanalytic terms they represent the several partial libido trends. Each trend has its own king and kingdom. It is only when one king strives to usurp the rights of all the others that we can apply the term "perverse" or "infantile criminal."

Analysis, therefore, is to be utilized to trace the evolution of the individual to these infantile sources of power belief, or as we have already expressed it, to reconstruct the pattern of these partial libidos or partial strivings in their building up of the combined libido, which determines the individual's conduct.

Each and every one of these partial strivings must contain a portion of its initial energy concentrated on the primitive exhibition of its power.

It always remains necessary for the bladder to act, as well as the rectum, as well as all of the other parts of the body, and effectually—but in the gradual synthesis of the individual as a whole, and more particularly in his adaptation to society as a whole, the partial libidos, or the sense of power resident in an erotic satisfaction must be able to be withdrawn from the area involved and concentrated upon some other object, which other object, from the standpoint of the evolution of social consciousness, means the adaptation of the individual to his surroundings i. e., to reality. The mode by which these changes of direction of the libido take place is the central problem of what is designated repression. Repression therefore has for its function the locking up of energy—of libido—until such time as it may be used at a higher i. e., socially permitted level. It serves as a basis for fantasy.

It cannot be too strongly insisted upon that this process of repression is going on all the time below the levels of consciousness in the developing child; and that by the age of five, which age limit as has already been expressed is purely arbitrary, the

work of repression, so far as these primitive ego strivings are concerned, has resulted in creating a social animal. That is, antisocial trends can be satisfied in fantasy, rather than in reality. As Protagoras again has well said of the night dream, "Is it not because we lie still and do not act, that we can indulge our fancy?"

We shall see that the main work of analysis will ultimately center about the way in which the individual in his evolved ceremonials, that is to say in his everyday conduct, still endeavors to follow out in an infantile manner, this fantasy method of obtaining power, i. e., satisfaction. To illustrate—it should be remembered that illustrations in the early part of an exposition of this kind are rather dangerous, just as too comprehensive an explanation of the unconscious mechanisms given to the patient is disadvantageous in the beginning of an analysis. A certain patient was discussing with me, after four or five months of analysis, the reasons why she persistently wore certain colors. Several dreams had revealed the infantile method of obtaining power chiefly through what we shall later discuss under the heading of the "prostitution fantasy." In the actual discussion of the prostitution fantasy it was brought out how for centuries the social organism has endeavored to exclude the actual prostitute as dangerous. In the illustration I was further called upon to elaborate upon the various disguises which unconscious prostitution had elaborated in higher and lower walks of life, and various trends were shown illustrating the various ingenious protective devices by which the high grade prostitute, so to speak, was still excluded from the social group in many subtle ways. This led to the statement on the part of the patient, that she failed to see wherein she was excluded in any way because of her unconscious fantasy. We were not dealing in any sense with conscious prostitution, nor conscious exclusion (I need hardly add that the patient was of the highest social and ethical development), but we were directing our attention to the analysis of the color sensations (eye erotic) as a means for obtaining power and were endeavoring to show how, by the evolution of color sensation satisfactions, as shown in dress, this particular individual strove unconsciously for a sense of power. She strove

not to be excluded from the attention of the community. In other words she utilized very striking colors to force herself upon the attention of her surroundings. The unconscious made sure that no one would fail to notice her. This we saw, in the discussion, was an unconscious attempt to insure the sense of power, which because of the likewise unconscious prostitution fantasy had resulted in a loss of power (i. e., unconscious sense of exclusion). The development of the color sense and the striking use of certain color combinations was therefore a protest on the part of the individual against the unexpressed and unconscious will of the community (reality principle of Freud), and the analysis resulted in showing to the patient how in her infantile period of development she had associated certain colors as representatives of the expression of power. We shall return to this later in the discussion of the dream.

Before dismissing the illustration entirely, however, I shall suggest that the use of "brown" by this particular patient was her present day esthetic evolution, which in the infantile one-to-five-year-old period had its origin in a fecal fantasy. The analysis was able to show step by step the evolution from the infantile sense of power obtained through the gastro-intestinal activities to the present day use of a color.

When the patient thoroughly comprehends what one means by the libido, which is attached to the various parts of the body, just referred to. When there is conviction that practically all of our present activities have originated from these primitive sources, the next point to take up is the tracing of the mechanisms by which the present evolutions have come to be. In other words they are ready to ask if there are any guiding principles which will enable them to trace the pathway taken in the evolution of these infantile libido strivings?

This part of the outlining of the principles of psychoanalysis is not so difficult for the patient to comprehend, nor is one liable to be met with any opposition, because there is very little difference of opinion among educated people that the chief goal of living may be reduced to the carrying out of two principles, i. e., that of self-preservation and of race perpetuation. There may be some difficulty in showing the individual that notwithstand-

ing our firmly grounded belief that these are the two important principles underlying all manifestations of conduct, that there is a very definite conflict between them going on in the individual, and it also becomes an extremely fascinating part of the psycho-analytic doctrine to develop how the male and female act somewhat differently in this unconscious controversy.

For purposes of illustration, one can, in fantasy, carry oneself back many millions of years, when one might say it was decided which principle should obtain the ascendancy, i. e., that of self-preservation or that of race perpetuation; whether the individual should live for himself alone, or whether in the language of the Scriptures "he who would gain his life must lose it." In other words individual death was conquered by the process of reproduction. Immortality was gained by sacrifice. Biologists can explain why it is that the individual cell could not keep on growing indefinitely; that if life was to survive in any organic form, it could not do so solely by getting bigger. Notwithstanding all the expediencies that an organic thing could build up, so that the food supply would be carried to all parts of the organism, bigness as a principle reached its limit. Bigness was not the principle which would insure perpetuation. The geologist, who looks back over the record of the earth's long career, sees rise before him pictures of enormous animals and enormous plants. Size, however, as a form of power, gave way to other principles. In the sea today there float enormous *Laminarias*, single-celled plants, hundreds of feet long. They are mute survivals of an old biological principle; but it was not through this principle of "individuality" that the higher forms of life came to be. The principle of individual loss, or death, was only overcome by the principle of reproduction, and hence one may reason that of the two principles, i. e., self-preservation or race perpetuation, speaking from the unconscious point of view, that of race perpetuation was much more imperative than that of self preservation and it conquered.

In the course of analysis this conflict between self-satisfaction, from a purely auto-erotic infantile point of view, and the larger one of race perpetuation, is constantly being presented. Auto-erotic symbolizations, be they epileptic fits, tics, hysterical

conversions, or what not, are often the outward signs of the struggle and the effort to adjust these antagonistic claims.

Having settled this question for a patient, as to the meaning of these two principles, especially in their unconscious bearings rather than in their conscious ones it now becomes important to show, or to trace how each principle is handled by each libido striving, or each partial libido trend; because it is highly important to have in mind that these partial trends are constantly working with both of these principles. For the sake of illustration let me put it in the form of questions. How does respiratory libido handle the food question? How does skin libido handle the problem of feeding? How is hunger satisfied by the urethral libido? Wherein does muscular libido obtain its nutritive gratification, etc.? If each striving had its own way, the child would not live, because after all only one libido area receives any actual power (satisfaction) from food, i. e., the gastro-intestinal, speaking broadly. Auto-erotic satisfaction in the other areas must be repressed, and their individual libidos expressed in an attempt to obtain food through a transfer of their striving to some other area. Thus eye libido must learn that such and such an object is food; the muscle libido must be trained to know that such and such movements will obtain food; the ear libido must bend its energies to bargaining or to forms of adaptations that will make the others adaptive. If in the course of bargaining, for instance, there is urgent need for bladder or other form of auto-erotic satisfaction, the same must be suppressed for the main goal, and the gastro-intestinal power symbol satisfied.

The analysis of the various modes of repression of partial libido trends to bring about an adaptation to the self-preservation combined libido is very incomplete in psychoanalytic literature. Much attention has been devoted to what we have already seen is really the more important of the combined libido trends, i. e., race perpetuation or what might more narrowly be termed the sexual impulse. It is for this reason that one should pay particular attention to the development of the idea of the nutritive instinct in man notwithstanding, its secondary importance, for a great many of the resistances concerning money lie in this field.

We have therefore chosen to pass immediately to the consideration of the mode of analysis of the reproductive instinct. The first formulation of general principles here is what has been termed by Freud, the *Œdipus Complex*.

THE *ŒDIPUS* HYPOTHESIS

It has been my experience to be frequently asked by physicians, "What do you mean by the *Œdipus Complex*?" For a long time I was unable to answer the question, largely because it was asked in jest, but further by reason of the fact that it was impossible for me to phrase a reply in a way which I felt would be satisfactory to my questioner. When asked partly in jest I would frequently reply, "What is the Ehrlich side-chain theory?" This is an apparent evasion. To others I have said, "It is a mode of explaining why any individual finds it difficult to break away from old ways of doing things in order to acquire new and better ones." Again to others, my reply has been, "It is a restatement of the world-old struggle of conservatism versus progressivism." Such a method of handling what Freud has termed the "root-complex" of the neurosis will hardly suffice. Yet after all the answers just enumerated may be found satisfactory if elaborated.

In the first place the *Œdipus Complex* is solely an hypothesis, just as the Ehrlich side-chain theory is an hypothesis. It is a formulation to be used to handle the facts. Instead of terming it only the "root-complex" of the neurosis, however, I purpose giving it a much broader basis. It can be used as a unit of measurement for all psychological situations, not only for those "variations which are only perceived when they become great or inconvenient," and hence called abnormal, but for every normal psychical activity as well.

Just as we use a foot-rule to measure all space relations; a unit of time for all time relations, so the *Œdipus* hypothesis can be used as a unit for the comprehending of psychical situations. It is the only unit which has proved itself valid for all psychical phenomena, be they what intellectualists call normal or abnormal. I think I may say that practically every philosophical hypothesis, save pragmatism, has neglected what are called pathological

data, overlooking the fact that pathological does not mean of a different, qualitative, nature, but simply a variant which must be measured by the same standards as that which is called normal.

In this connection one may again turn to that ancient sophist Protagoras for the first statement of a sound pragmatism. In his dialogue with Morosophus on the perception of truth, Protagoras closes an eloquent peroration with the question: "Do you know Xanthias the son of Glaucus?"

Morosophus: Yes, but he seemed to me a very *ordinary* man and quite unfit to aid in such inquiries.

Protagoras: To me he seemed quite wonderful and a great proof of the truth I have maintained. For the wretch was actually unable to distinguish red from green, the color of the grass from that of blood! You may imagine how he dressed, and how his taste was derided. But it was his eye, and not his taste, that was at fault. I questioned him closely and am sure he could not help it. He simply saw colors differently. How and why I was not able to make out. But it was from his case and others like it, but less startling, that I learned that truth and reality are to each man what appears to him. For the differences, I am sure, exist, even though they are not noticed unless they are very great and inconvenient.

Morosophus: But surely Xanthias was diseased, and his judgments about colors are of no more importance than those of a madman.

Protagoras: You do not get rid of the difficulty by calling it madness and disease. And how would you define the essential nature of madness and disease?

Morosophus: I am sure I do not know. You should ask Asklepios.

To which Protagoras remarks: "Ah! he is one of those gods I have never been able to meet."

One does not get rid of difficulties by calling them abnormal. Giving them this appellation does not explain them. Hence the Œdipus hypothesis may be utilized to analyze everybody's activities, not those of the neurotic alone. To say that only the neurotic has to deal with an Œdipus fantasy is absurd; everybody does: but how? The way the individual handles his Œdi-

pus fantasy; how it has evolved from its infantile stages, this is what determines whether he shall be termed neurotic or not.

What then is the Œdipal hypothesis? For the sake of historical completeness it may be recalled that it received its name from the drama of Œdipus Rex, a mythological theme in great favor among the Greeks of the Epic period. The psychoanalyst should read the various renderings of it. It is fully treated psychoanalytically in "The Myth of the Birth of the Hero"¹ by Rank, also in the same author's "Incest Motive," both of which works have been mentioned.

To the philistine the story simply means that Œdipus killed his father and married his mother; but it implies infinitely more than this. It is the psychical elaboration of an enormously important part of a biological instinct.

Freud has shown in his "Three Contributions to the Sexual Theory"² that on rigid analysis the instinct of reproduction reduces itself to the choice of a proper *object*—the object choice; and of the proper *aim*, i. e., the reproductive act. To satisfy the first requirement an individual of the opposite sex must be the libido object. This sounds so trite as to hardly require stating, yet the merest superficial acquaintance with human as well as inhuman activities reveals how much variation of attraction exists in a direction away from the consciously obvious heterosexual object.

The second requirement is successfully met with when the partial libido trends already discussed on page 196, become united to successfully establish the primacy of the genital zone. The variations from this equally obvious goal are also so frequent that the observant inquirer is struck with amazement at the various faulty adjustments of what is so frequently considered a "natural" function.

We are now speaking solely of mechanisms which have been laid down for many million years and which are instinctively and unconsciously forming, but, it must be recalled, they are extremely variable, in their external modifications when it comes to their permitted socially-controlled and consciously-guided activities.

¹ Monograph Series, No. 18.

It is to this broad reproductive instinct, in all of its conscious and unconscious manifestations, that Freud has applied the term sexual. In this series of articles on the technique of psychoanalysis, sexual means any human contact by means of any sensory area with the object of the same or of the opposite sex, which has productive creation for its purpose, be it concretely in the form of a child, or symbolically as an invention, artistic production, or other type of mutually creative product. It does not apply to those contacts which have purely nutritive or self-preservation instinct behind it. And it does not apply solely to genital contacts.

Thus it might be stated, though such a statement might seem to be paradoxical that prostitution is not really sexual. Viewed in a certain light its purpose is purely nutritive. Hence it has come to be stigmatized because it utilizes the love principle for purposes of gain, and stands as a symbol of the destruction of society rather than that of its upbuilding. If in biblical phrases, "the love of money is the root of all evil" then prostitution symbolizes that root, and as later will be pointed out it represents in its pure type chiefly an infantile anal-erotic complex. It is a satisfaction of unconscious hate rather than of love in terms of the *Œdipus* hypothesis.

The *Œdipus* hypothesis then attempts to establish some criterion, or group of criteria, by which human conduct may be valued as it looks forward to ultimate social or pragmatic truth, or goodness. It first directs attention to the biological trend of getting away from the type represented by the parent of the same sex, to a getting toward the type represented by the parent of the opposite sex. Without this biological direction of libido, no concrete social structure is possible. It is not father hate and mother love for the boy, and vice versa for the girl, in terms of conscious psychology, as is so often said by the critics. The *Œdipus* hypothesis has nothing whatever to do with conscious psychology, any more than the chemical formulæ of the fats in butter have to do with milking a cow. A knowledge of these formulæ for fats may prove the ultimate basis for the valuation of a herd of cows, just as the application of the *Œdipus* formulæ will permit of the comprehension of the acts of a family and thus determine their social value.

So-called shrewd practical observers may make excellent estimates of cows as well as of citizens, but when it comes to correcting the mistakes, in order to get shrewder and more practical observations, some measuring instruments are needed. Hence psychoanalysis utilizes the Œdipus instrument of precision.

In obtaining the full family history the analyst is getting the material from which a proper estimate of the evolution of the patient's psyche may be gathered. This it must be remembered is the conscious estimate of the patient's relations to the members of his family.

(To be continued)

TRANSLATION

THE SIGNIFICANCE OF PSYCHOANALYSIS FOR THE MENTAL SCIENCES

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"Car tous les hommes désirent d'être heureux, cela sans exception. Quelques différents moyens qu'ils y emploient, ils tendent tous à ce but. Ce qui fait que l'un va à la guerre, et que l'autre n'y va pas, c'est ce même désir qui est dans tous les deux accompagné de différentes vues. La volonté ne fait jamais la moindre démarche que vers cet objet. C'est le motif de toutes les actions, de tous les hommes, jusqu'à ceux qui se tuent et qui se pendent."—Pascal: *Pensées sur L'Homme*.

PREFACE

In the following pages, which take up the applicability and significance of psychoanalysis for the mental sciences, the subject can be treated in only the briefest form: neither its evolution nor the extensive body of facts on which its conclusive force rests, can be considered. The degree, however, in which the particular mental sciences are treated by us bears no relation whatever to the cultural importance of these but only to the number of points of contact with psychoanalysis which have thus far been demonstrated. This is determined on the one hand by the share which the unconscious has in the mental products of humanity, on the other hand, by the comparative youth of our science and further by external and accidental influences.

Thus, our attention was directed principally to the outlook for the future in which the question of method which will be applicable to the stating and solution of the problems seemed the most important. In the endeavor to carry out this principal object, we sought to supplement our study of the individual problems, the elaboration of which we have striven to further

in the magazine *Imago* edited by us under the direction of Professor Freud.

Instead of interrupting the text by particular citations and references to the literature, we refer here once and for all to the fundamental writings of Freud (ten volumes have appeared from F. Deuticke in Vienna and S. Karger in Berlin) as well as to the compilations and periodicals edited under his direction, in which the articles belonging to our subject and the other psychoanalytic literature are to be found.

THE AUTHORS

VIENNA,
Easter, 1913

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CHAPTER I

THE UNCONSCIOUS AND ITS FORMS OF EXPRESSION

The foundation on which the whole of psychoanalysis rests is the theory of the unconscious. Under this, however, is not to be understood a term derived from abstract thought nor merely an hypothesis created with the aim of establishing a philosophic system; with the significance, for example, which Eduard von Hartmann has given the word, psychoanalysis possesses no connection at all. The negative peculiarity of the phenomenon appearing in the term, namely, the absence of the quality of consciousness, is indeed the most essential and most characteristic one, but not, however, the only one. We are already familiar with a whole series of positive distinguishing features which differentiate the unconscious psychic material from the rest, the conscious and foreconscious.

An idea which at a given moment belongs to the content of consciousness of an individual, can in the next moment have disappeared; others, emerging later, have appeared in its place.

Nevertheless, the idea still retains a permanent relation to the conscious mental life, for it can be brought back again by some kind of connected association chain without the necessity of a new sense perception; that is to say, in the interim, the idea was removed from the conscious mental life but still remained accessible to the mental processes. Such ideas, which indeed lack the quality of consciousness, the latter being every time recoverable however, we call the foreconscious and distinguish this most explicitly from the real unconscious.

The real unconscious ideas are not, like the foreconscious ideas, temporarily separated from the conscious mental life, but are permanently excluded from it; the power to reënter consciousness, or stated more exactly, the normal waking consciousness of the subject, these ideas lack completely. As the state of consciousness changes, so also does its condition of rēceptivity. After such transformations as are brought about, for example, by the condition known to neurologists as "condition seconde" and also by hypnosis and to a certain extent also by sleep, there becomes accessible to the subject a flood of psychic material, phantasies, memories, wishes, etc., which was until that moment unknown to him. That these products are occasioned by the change in consciousness is with some of these, for example memories, excluded *à priori*. With others, the conclusion may be reached from observing their effects that they must have been previously present in the unconscious.

In everything which comes to view from the unconscious on such occasions, experience has shown the constant repetition of certain common characteristics. To these characteristics, belong in the first place a world of affect of uncommonly high intensity and further a persistent attempt to encroach on the conscious mental life; this encroachment is explained by the principle that every affect and the idea invested by it has a natural tendency to appropriate as great a part of the mental life as possible as a consequence of those affective forces. If to every state of consciousness, there corresponds a definite condition for the admission or rejection of ideas, then this condition can be imposed and executed by nothing else than an energy acting in psychic affairs which excludes from consciousness the ideas which dis-

please it or represses those ideas already there. The effect of a force is counteracted only by another equally strong or superior force opposed to it; the psychic processes which we can observe are thus the results of dynamic relations which are to be inferred from them. We have before us the picture of a strict gatekeeper who slams the door in the faces of uninvited guests. Since an affect which is present exercises not a momentary but a lasting activity, it is also not destroyed by a single repulse. Rather, there must be established a perpetual frontier guard; that is, in other words, a permanent interaction of forces, as a result of which, a certain psychic tension becomes inseparable from our mental life. That energy, the function of which is to protect consciousness from the invasion of the unconscious, we call, according as it appears in aggressive or defensive form, repression or resistance.

We have witnessed a conflict between two psychic forces and must now ask ourselves whence the hostility between these forces arises. To what peculiarities, do the unconscious ideas owe the fact that the quality of consciousness is withheld from them with such stubbornness? Wherein rests their incompatibility with the other psychic forces?

It might at first be open to question whether there are such general characteristics. The exclusion from conscious mental life depends, as we have seen, upon the attitude of consciousness present in such a case and as this attitude varies, the unconscious must likewise change too, quite apart from the individual difference of the content of consciousness conditioned upon differences of experience. On the contrary, we may refer to the fact that the fundamental tendencies belonging to the conscious mental life are as a whole constant and change only slowly and unnoticeably from epoch to epoch. In their conception of the external world, the members of a civilized society hold the essentials in common, no matter whether this conception ultimately centers in a religious, moral or philosophical view of the world. In spite of all the progress in the control of nature, the human race has developed so little in regard to mind during thousands of years that we may consider the whole of civilized humanity and also that of antiquity as a great unit. The important transformations

we will become acquainted with in the individual investigations; in the collective picture, these transformations recede, especially if we compare the picture with that of those who stand outside of civilized society. The position of primitive man, of the so-called savage, toward the external world is fundamentally different from ours; further, in the relation between conscious and unconscious which exists in his mental life, important deviations may be conjectured.

Thus in spite of the great individual variety of the unconscious, it is not arbitrary and lawless but definitely established with regular, constantly recurring characteristics which we must learn to recognize so far as they have already been investigated.

Our first question will naturally concern the origin of the unconscious. Since the unconscious stands completely foreign and unknown to the conscious personality, the first impulse would be to deny connection with consciousness in general. This is the manner in which the folk-belief has ever treated it. The bits of the unconscious which were visible in abnormal mental states passed as proof of "being possessed," that is, they were conceived as expressions of a strange individual, of a demon, who had taken possession of the patient. We, who can no longer rely on such supernatural influences, must seek to explain the facts psychologically. The hypothesis that a primary division of the psychic life exists from birth, contradicts the experience of the continual conflict between the two groups of forces, since if the separation were present from the beginning, the danger of a shifting of boundaries would not exist. The only possible assumption, which is further confirmed by experience, is that the separation does not exist *à priori* but originates only in the course of time. This demarcation of the boundary line must be a process which ends before the complete attainment of the normal level of culture; thus, we may say it begins in earliest childhood and has found a temporary termination about the time of puberty. The unconscious originates in the childhood of man, which circumstance affords the explanation for most of its peculiarities.

We recognize in childhood a forerunner of the age which is capable of reason and this of course is a right view in many re-

lations. Besides that part of the mental life which we carry over from childhood into later life, there remains however another part, the real childish, with which we afterwards have nothing more to do and which we therefore forget. Only thus are explained the great discrepancies which every person displays in his childhood memories and these exactly at a time in which he knew quite well how to consider and estimate events. Almost everyone remembers of his earliest years of childhood only isolated details of indifferent scenes while he has totally forgotten those incidents which were the most important at the time. The purely infantile mental powers which are not embodied in the consciousness of the adult cannot however be lost. In psychic affairs as in the physical world, the law of conservation of energy holds good; the infantile, which was repressed from the conscious mental life, did not disappear but formed the nucleus about which the unconscious mental life crystallized.

In what point does the adult differ so fundamentally from the child that the mental states of those developmental epochs have become quite useless for him? That this point is the sexuality will probably awaken universal contradiction, for sexuality normally begins, we are assured, with puberty and can thus create no typical infantile psychic phenomena.

The fact of normal childish sexuality, among forms of activity of which, only the onanism of the suckling may be mentioned here, is so easily demonstrable by everyone who comes into close contact with children, such as physicians, nurses and parents, that their stubborn denial of this phenomenon cannot be considered as an objective opinion but only as the result of just that repression process which will not allow to be brought again before consciousness the elements of the ego which have become first worthless and then obstructive to its own development. It would be very surprising if so important a source of affect as the instincts belonging to the domain of sexuality, which we class together under the general term "libido," first made their appearance suddenly, upon the attainment of a certain age. As a matter of fact, the libido has been present from the very beginning, only before puberty the phenomena of the instincts belonging to it find outlet neither in the form of sexual expression of

the adult nor in a simple unified direction; rather, each component instinct strives toward its own goal independently of the others; this aim has no similarity to the later sexual aim, the sexual act.

Also, during childhood, we distinguish different phases of development, but of these, only the most important can be mentioned here. The first phase embraces that period when the child, in its knowledge of the external world, has not yet acquired the conception of its own personality as something differentiated from the world. In this period, the child seeks to gain sexual pleasure on its own body (autoerotism). Besides the genitals, all possible parts of the body are taken into consideration, especially the lip zone, which can be stimulated by "pleasure sucking" and the anal zone which can be stimulated by the retention of fecal masses.

The decisive transition point is formed by a stage which is normally interposed between the period of autoerotic activity and that of love of an object; out of consideration for the pathological fixation of this transition stage to be observed later, we designate it as "narcissism." Narcissism is characterized by the fact that the libido, which, in contrast to the ego instincts, finds from the very beginning its autoerotic gratification on various parts of the body, having now become unified, has for the time found its object in its own self considered as a whole. In a certain measure, the man is narcissistic even if he has found external objects for his libido; the degree of this attitude is of tremendous significance for the development of the character and personality.

The next phase shows the "love of an object" but this love develops under peculiar conditions. The significance of an exclusively sexual organ comes to the genitals only with the later evolution which concludes with puberty. The exclusive sexual aim of normal, sexually mature persons connected with this sexual evolution does not yet come into consideration; in its place, there appear according to the instinctive tendencies, various forms of gratification: sexual curiosity and pleasure from undressing, the infliction and endurance of pain, etc. Thus, that condition, which, occurring in unchanged persistence in an adult

would constitute a perversion (exhibitionism, peeping, sadism, masochism) forms an expression of the normal sexuality of childhood.

Also, the sexual objects appearing in this second phase of infantilism are essentially different from those of the adult. The relatively minor importance of the genitals for the sexual relation directed toward other persons and the ignorance of the differences in structure and function of the male and female sexual apparatus, render it impossible for the child to take into consideration the distinction of sex in the consummation of his erotic relations. Further, apart from this fact, the child's love is most frequently directed toward those persons who would not be so thought of by mature cultured people, namely, the members of his own family, especially the parents and also the nurses as substitutes for the parents.

He who takes offence at the statement that the first inclinations of a person are regularly incestuous, should be reminded that the childish eroticism, even if it is ever so strong in affect, is accustomed to express itself only with limited aim in the harmless form of affection. For the child growing up in the bosom of the family, other relations of the same intimacy are inconceivable and also for the parents, it has ever been considered the most beautiful privilege that the first affection of their children should be directed toward them. Soon, the child begins to show a preference for one of the parents and indeed usually, since the attraction of the sexes applies also to the relation between parents and children, for that parent of the opposite sex, by whom it is itself considered with especial tenderness. With the other parent, often also with the brothers and sisters, the child easily comes into a relation of rivalry, since it wishes to share with no one; besides love, there then appears hostility and the fervent wish for the elimination of the rival.

Then, in the period of puberty, the genital zone attains its primacy, the individual instincts lose their independence and arrange themselves for the purpose of attaining the normal sexual aim. Certain ones, as the instinct for mastery in the male, find their gratification in the sexual act itself; others, for example, the instinct for looking (*Schautrieb*), by affording the

forepleasure, serve the purpose of creating the tension which prepares for the sexual act and brings about the end-pleasure. In addition to the renunciation of the isolated gratification of these partial instincts, the erotic inclination toward the members of the family must also be abandoned; sexuality adapted to a new aim is demanded; further, another object outside the family must be found, all of which transformations normally come to successful accomplishment after some groping attempts.

Thus, for him who has puberty behind him, sexuality is nothing new; further, he must also forego some of the hitherto customary modes of gratification, in particular the sexual pleasure derived from his own body as object and the incestuous fixation on his nearest relatives. If one of the component instincts was especially strongly developed, it will not receive sufficient satisfaction under the new regime.

Just as little as the libido appears in the mental life as something new, even so little can it again disappear from the same. Every striving toward the attainment of pleasure is indestructible. The libido can change its form under the influence of internal or external forces but the instinct will constantly be nourished from its old sources. If, under such a change, a gain of pleasure is sacrificed in part or in whole, because in the changed form, the instinct no longer finds adequate possibility for gratification, this instinct nevertheless still continues its existence and with its impetuous demands for the old pleasure, becomes a dangerous enemy of the new order of things.

The result of this relation would be a never-ending conflict; consciousness, which in the service of the control of reality, should be directed toward impressions coming from the external world, might be completely engrossed in the endopsychic perception of this struggle and the psychic economy permanently disturbed. Only the repression of the overpowering forms of gratification of instinct from the visual field of consciousness makes it possible to keep consciousness open for sense perceptions and the mind in equilibrium. The mechanisms employed in this task we shall soon examine.

The phenomena which we have thus far recognized form only the nucleus of the unconscious, not in any way its whole

extent. Indeed, in no field is so much renunciation expected of a man in the course of his development as in his sexuality and scarcely anywhere is this renunciation harder to carry through; in addition, still other wishes left permanently unfulfilled, even though arising from the pure ego instincts, reinforce and interact with this material to form the content of the unconscious. Often we are confronted with the necessity of recognizing an unpleasant reality in which our wishfulfillment finds no place and with the further necessity of making our peace with this stern reality. Now that is a task which the normal person is regularly able to accomplish in his consciousness. But with the appearance of the need to escape an especially painful conflict, the attractive force of that first repression process may work so enticingly that this recent denial finds its solution in the same manner, through repression. With the exception of those cases where the original repression process had not proceeded smoothly, this later repression also succeeds. As a result of failure in this repression, the neurosis makes its appearance. But also with healthy individuals, under the favoring coöperation of the sleeping state, the unfulfilled wishes of the present find connection with those of childhood and from this union arises the structure of the dream. Since every person is not only a dreamer but also in some one part, at least, closely related to the neurotic, perhaps in the anxiety-affects which he suffers, perhaps only in the production of the little mistakes of daily life, the assumption is justified that the normal individual also removes by repression a part of his mental conflicts, especially those which invite this fate by their resemblance to the conflicts of childhood.

We turn now to that group of forces which cause the repression. One of these forces, we have already recognized, namely, the demand arising from the organic changes occurring before and during puberty, as a result of which, the psychic primacy of the genitals corresponding to the bodily development and the unification of the component instincts directed toward the activity of these organs, became necessary. The weightiest factor, however, is the demand which the cultural environment imposes on the growing individual, to which he cannot submit himself without giving up his infantile wish-goals. The repression indicates

the measure of the sacrifice which the cultural development of a community enjoins on its members. The means by which the cultural demands make themselves evident to the adolescent are manifold. By far the most important is the influence of the objects of the infantile love-choice, the education by the parents or their representatives.

Here must be mentioned some of the instinct-mechanisms by which the successful division between conscious and unconscious is first rendered possible. Where love and hate, both directed toward the same object, are opposed to each other, the weaker one must sink into the unconscious. This ambivalent relation may also be shown with certain instincts which are composed of a pair of component opposites (for example, sadism and masochism). Since the two contrary instincts cannot exist side by side, the stronger assumes the initiative and crowds the weaker into the unconscious.

In all cases, the effect of the ambivalence is to cause the victorious member, in order to assure its supremacy, to show an unusual intensity in the conscious mental life (reaction formation); to this reaction formation the instinct under subjection also affords a contribution of energy since the possibility of direct expression was taken from it by the repression. Still more important for the purposes of civilization is the ability of many instincts to change their modes of gratification by accepting another aim for winning of pleasure in place of the one previously enjoyed; the two modes of gratification must be similar and between the old and new aims there must be an associative connection. In this way, it is possible to divert at least a portion of the gross sexual instincts of the child to higher cultural aims (sublimation). The portion not divertible, so far as it may not be directly gratified, falls under the repression.

Because certain desires are repressed, it does not follow that a wish which is unconscious and cut off from direct affect-expression, can develop no further activity; on the contrary, the repressed wish exercises a determining influence on the most important processes of the mental life as far as this is possible during the condition of being excluded from consciousness. In this matter, there are two points which need a further elucidation:

first, by what mechanisms does the unconscious succeed in becoming active without offending against the condition imposed by the repression? Second, in what psychical products do unconscious processes or those which are directed by the unconscious, have an especially large share?

The mechanisms by which the repressed instinctive impulses and unconscious wishes succeed in breaking through the repression and influencing the actions and thought of the civilized man in his relation to reality serve collectively, as the nature of the conflict with the unconscious demands, for the distortion of the unconscious and its compromise with consciousness. This distortion becomes developed to various degrees according to the stage of repression, the mental status of the individual and the degree of civilization of the race; in short, corresponding to the prevailing relation of consciousness to the unconscious; while this conflict between consciousness and the unconscious is going on, it produces various valuable compromise products in social relations. As psychoanalysis learns to consider the ideational life, in general, as counterplay of the instinctive life, so the individual mental mechanisms of distortion and compromise formation correspond to the different possibilities of the fate of instinct; among these possible results, we recognize besides the repression, still others, especially transformations of instincts (such as the inversion into the opposite). We have now to devote special attention to those processes which, unlike the repression, do not find an end with the banishment into the unconscious, but send substitute structures into consciousness which are derived from the original sources of affect. This fate may befall both the instinct in question and its sublimated representative. For example, we recognize in the mental field the mechanism of biased projection, by means of which an inner, unbearable perception is projected outward; another example is the mechanism of "splitting into parts" (dissociation) which separates into the constituent parts the elements usually united in the unconscious, especially contradictions (of ambivalence, contrary meaning, etc.); this mechanism of splitting makes contrasts in order to render possible the conscious acceptance of the separate impulses which have become unbearable to one another. On the

other hand, we have what you might call the introacting mechanisms of the real repression and the condensation (contamination) which seek to save or blend the elements which have become unbearable to consciousness, especially contrasts. Finally, there corresponds to the inversion of instinct, the representation by the opposite, in which a shocking unconscious element is usually represented by its opposite excessively emphasized in consciousness. Other mechanisms exercise a distorting and compromise-forming influence by the inversion of affect, by the displacement of the affect from the important to the non-essential, and lastly by the shifting of sensations or the perception of these from shocking to innocent places (displacement from below upward).

While the mechanisms named, even if acting under the biased, distorting compulsion of the conscious censor, nevertheless, work according to their own laws which are inherent in the unconscious because of its close relation to the instinctive life, still there are other influences, proceeding from the logical and formal demands of consciousness, which compel still further modifications of the unconscious material. In this group belongs, first of all, the so-called secondary elaboration of the dream, which seeks to adapt to the demands of the fully conscious psychic judgment the unconscious material which is in certain parts too much distorted, in other parts too little distorted, and therefore at first, unintelligible, defective or too shocking. In this over-elaboration and arrangement, isolated elements of the unconscious, which are no longer intelligible, are afterwards given a logical motive in favor of the connection striven after; in the course of development, these elements often, indeed usually, receive a new, as one might say, systematized sense. This kind of secondary elaboration, namely, the mechanism of rationalization or systematization proceeding from consciousness, which is of far reaching importance for the origin of the psychoanalytic understanding, especially of the great achievements of civilization, represents an appropriate supplement to the mechanisms of the unconscious by arranging and elaborating the biased, distorted unconscious contributions of the phantasy and mental activity to new, useful connections. The knowledge of this process (rationalization) and

the possibility of its reduction to the impelling forces of the unconscious, permit psychoanalysis to hold fast to the principle of over-determination of all psychic phenomena, so far as the unconscious shares in them, even where a logical, satisfactory meaning and a fully conscious understanding seems to render any further explanation of a phenomenon superfluous and excluded. So little, however, as the knowledge of the conscious part in itself alone, affords the full understanding of a mental performance, even so little may the consideration of the unconscious motives by themselves alone exhaust the full significance; still, the unconscious motives alone render intelligible the genesis of the mental production and also the process of rationalization itself in its relation to the denial of the repressed material.

A further, formal factor, to which the unconscious must conform in its sometime entrance into consciousness, is the attempt at dramatic form which appears in the culturally valuable performances, especially the artistic ones, not less plainly than in the dream life. It is conceivable without further discussion, that the material in which an unconscious impulse manifests itself, must not only influence the definite form but also the content in a certain sense, that thus, for example, the poet must bring the same feeling to expression differently from the painter; the philosopher, the same thoughts differently from the writer of myths. And further, the temporary state of mind will make itself evident in the representation so that the inspired religious writer will afford different expression to the same emotions than the matter-of-fact expositor; and the lunatic represent the same impulse differently from the dreamer.

A final means of expression of the repressed material, which, on account of its especial suitability for disguising the unconscious material and its adaptability (compromise formation) to new contents of consciousness, finds great favor, is the symbol. We understand under this term, a special kind of indirect representation which is distinguished by certain peculiarities from the closely related figures of speech, such as simile, metaphor, allegory, allusion and other forms of pictorial representation of thought material (after the manner of the rebus). In a measure, the symbol represents an ideal union of all these means of ex-

pression: it is a representative pictorial substitute expression for something hidden, with which it has perceptible characteristics in common or is associatively joined by internal connections. Its essence consists in the possession of two or more meanings, as it has itself also arisen by a kind of condensation, an amalgamation of individual characteristic elements. The tendency of the symbol from the ideal toward the evident puts it close to primitive thought; by this relationship, symbolization belongs essentially to the unconscious but, as compromise formation, lacks in no way the conscious determinants which condition in various degrees symbol formation and symbol interpretation.

If one wishes to understand the many-layered strata and arrangement of symbol interpretations and gain a knowledge of symbols, he must apply himself to a genetic consideration of the same. He will thereby learn that the symbol formation is not, as its multiplicity would lead one to expect, arbitrary and dependent on individual differences, but that it follows definite laws and leads to widely distributed, universal, human structures which are typical as regards time, place, sex and race distinctions, and indeed the great languages. Concerning the typical, general human significance, the esthetician Dilthey says: "If one understands under a natural symbol, the pictorial material which stands in close and constant relation to an inner state, then the comparative consideration shows, that on the basis of our psychological nature, a circle of natural symbols exists for dream and delusion, as for speech and poetry. Since the most important relations of reality, in general, are related and the heart of man in general the same, fundamental myths pervade humanity. Such symbols are: the relation of the father to his children, the relation of the sexes, war, robbery and victory."

The investigation of typical symbol forms and the restoration of the forgotten meanings of these by the collaboration of various assisting sciences (as history of civilization, linguistics, ethnography, investigation of myths, etc.) has scarcely been attempted as yet. The best studied psychoanalytically and also the first to be verified by the history of civilization is that great and highly important group of symbols which serve to represent sexual material and erotic relations, the sexual symbols as we are ac-

customed to call them. The prevalence of sexual symbolic meanings is, however, not explained merely by the individual experience that no instinct is subjected to the cultural suppression to the same extent and so withdrawn from direct gratification as the sexual instinct built up from the most diverse "perverse" components, the mental domain of which, the erotic, is therefore susceptible of, and in need of, extensive indirect representation. A far greater importance for the genesis of symbolism is afforded by the fact that to the sexual organs and functions, in primitive civilizations, an importance which is quite inconceivable to our minds, was attributed; of this difference, we can gain a closer idea from the results of ethnographic investigation and the remains saved in cult and myth.¹ To this sexual exaggeration of primitive man and to the limitation which at some time became necessary, we owe the foundations of civilization, just as we are indebted for its further improvement to the continued sublimation of individual component instincts which have been ungratified and become repressed. As an example, when we to-day find ploughing and creation of fire applied by a dreamer as a completely unconscious symbol of the sexual act, the study of the history of civilization teaches that these performances have originally really represented the sexual act, that is, were invested with the same libidinous energies, eventually also with the same accompanying ideas as these. A classical example of this is afforded by the fire creation in India, which is there represented under the picture of coition. In the Rig Veda (III, 29, 1), we read:

"This is the fire-drill; the generator (the male rubbing stick) is prepared! Bring the generatrix (the female rubbing stick); we will twirl the fire after the old style. In the two rubbing sticks dwells the judge of nature (Agni) like the fruit of love which has been introduced into the pregnant women. . . . In her who has spread out her legs enters as a herald (the male stick)." (After L. v. Schröder's translation in "Mysterium und Mimus im Rig Veda," page 260). When the Indian lights a fire, he offers

¹ Compare R. Payne Knight, *Le culte du Priape*, Brussels, 1883, and Dulaure, *Die Zeugung in Glauben, Sitten und Bräuchen der Völker*, German translation and amplification by Krauss, Reiskel und Ihm.

a holy prayer which refers to a myth. He seizes a stick of wood with the words:² "You are the birthplace of fire," lays thereon two blades of grass. "You are the two testicles," thereupon, he seizes the wood lying underneath: "You are Urvaci." He then smears the wood with butter, saying, "You are strength," places it then on the wood lying on the ground and says: "You are Pururavas," etc. Thus, he considers the wood lying on the ground with its little hollow as the representation of the conceiving goddess and the upright stick as the sexual member of the impregnating god. Concerning the diffusion of this idea, the well known ethnologist, Leo Frobenius, says: "The fire-drilling as it is to be found among most peoples represents thus among the ancient Indians the sexual act. I may be permitted to point out in this connection that the ancient Indians were not alone in this conception. The South Africans have exactly the same view. The wood lying on the ground is called by them 'female shame,' the upright piece, 'the male.'³ Schinz has explained this in his time for some races and since then the wide diffusion of this view in South Africa, and for example among the races living in the East, has been found." (*Das Zeitalter des Sonnengottes*, Berlin, 1904, page 338 ff.)

Between the two extreme stages, that of actual identification (in custom) and that of unconscious application in symbol (in dream), lie other, more or less conscious, symbolic meanings, which, in the degree in which they have become unrecognizable, have been precipitated in speech. Further plain reference to the sexual symbolic significance of fire-lighting, we find in the myth of the stealing of fire by Prometheus, the sexual symbolic foundation of which, the mythologist, Kuhn (1859) has recognized. Like the Prometheus saga, other traditions also bring into connection the creation by the heavenly fire, the lightning. Thus, O. Gruppe⁴ says concerning the saga of Semele, out of whose burning body, Dionysos was born, it is "probably a very scanty remnant of the old legendary type which had reference to the

² According to Schröder, the oldest ritual texts, the Jajurweden, already introduce this formula.

³ In Hebrew, the expressions for male and female signify: the borer and the hollowed.

⁴ Griech. Mythol. u. Relig. Gesch., Vol. II (Munich, 1906), p. 1415 ff.

kindling of the sacrificial fire" and its name "perhaps originally meant the tablet or table, the under rubbing stick (compare Hesych, *σεμελη τράπεζα* . . .). In the soft wood of the latter, the spark ignited, in the birth of which the 'mother' is burnt up." Further, in the mythically adorned story of the birth of Alexander the Great, we read that his mother Olympia, in the night before her wedding, dreamed that a mighty thunderstorm enveloped her and the lightning penetrated her womb in a flame, from which, a furious fire burst out and disappeared in farther and farther consuming flames⁵ (Droysen, *History of Alexander the Great*, page 69). Here belong further the famous fable of the magician, Virgil, who took vengeance on a prudish beauty by extinguishing all the fire of the city and allowing the citizens to light their new fire only on the genitals of the woman exposed naked to view; opposed to this commandment for fire-lighting, stand other traditions in the sense of the Prometheus saga as prohibitions of the same, as the legend of Amor and Psyche, which forbids the inquisitive wife scaring away the nocturnal lover by striking a light or the tale of Periander whom his mother visited by night under the same conditions as unrecognized beloved. Our present-day speech has also preserved much of this symbolism: we speak of the "light of life," of "glowing with love," of "being infatuated" in the sense of being in love and call the beloved, "flame."

Corresponding to the lower rubbing stick then, every fireplace, altar, hearth, oven, lamp, etc., is a female symbol. Thus, for example, in the Satan's mass, the genitals of an undressed recumbent woman serve as an altar. To the Greek Periander, was sent according to Herodotus (V, 92) by his dead wife Melissa, a divination with the averment, he has put the bread in a cold oven, which was a sure omen to him "since he slept upon the corpse of Melissa." The bread is here compared to the phallus; according to the interesting works of Höfler, namely, that concerning bread images ("Gebildbrote"), our present-day rolls

⁵ Similarly, Hecuba, pregnant with Paris, dreamed that she brought a burning brand into the world which set the whole city on fire. (Compare in this connection the burning of the Temple of Ephesus in the night of the birth of Alexander.)

and pretzels imitate the phallus (compare *Zentralblatt für Anthropologie*, etc., 1905, p. 78). But the substance produced in the bake-oven, the bread, is also compared with that created in the mother's body, the child, as the name, body ("Leib") (only later differentiated into "Laib"), and the form with the navel in the middle, allow to be recognized. On the other hand, one still describes birth in the Tyrol by the expression: "the oven has fallen in," as also Franz Moor in Schiller's "Räuber" sees the only brotherly relation to Karl in the fact that "they were both out of the same oven." But the sexual meaning extends to everything which comes into contact with the original symbol. The eating, by which the stork lets the child fall, becomes the female symbol, the chimney-sweeper the phallic symbol, as one may still recognize in its present significance of good luck; for most of our good luck symbols were originally symbols of fruitfulness, as the horseshoe, the clover leaf, the mandrake and others, and here, again, the sexual life seems closely united to vegetation and agriculture.

For the original sexual meaning of ploughing, outside of the phallic significance of almost all kinds of implements,⁶ the conception of the earth as the "old mother" (Urmutter) was the determining factor (compare the splendid book of von Dieterich, *Mutter Erde* (Mother Earth), 2d edition, 1913). To antiquity, this idea was so common that even dreams, as for example, that reported of Julius Caesar and Hippas, of sexual intercourse with the mother, were interpreted to mean the mother earth and taking possession of it. Also in Sophocles' *Oedipus* the hero speaks repeatedly of the "mother field from which he had sprouted."

⁶ Knife, hammer, nail, etc. Thor's hammer, with which, especially, the marriage was consecrated, is recognized by Cox (*Myth. of the Aryan Nations*, 1870, Vol. II, p. 115), Meyer (*Germ. Myth.*, 1891, p. 212) and others in its phallic significance and the corresponding thunderbolt of Indra is his phallus (Schlesinger, *Gesch. d. Symbols*, 1912, p. 438). Concerning the nail, Hugo Winckler says: "The nail is the tool of fruitfulness, the penis; hence its figure in the old Babylonian cones is still to be recognized, which represent the driven clavus of the Romans; compare Arabic *na'al* = copulate ('Arabic, Semitic, Oriental')." *Mitt. d. Vorderasiat. Ges.*, 1901, 4/5. Still in present-day folk life of Bavaria, Suabia, Switzerland, the iron nail plays a rôle as symbol of the phallus and fruitfulness (*Arch. f. Kriminalanthrop.*, Vol. 20, p. 122).

And even Shakespeare in *Pericles* has Boult, who would deflorate the refractory Marina, use a symbol from the fields (IV, 5): "And if she were a thornier piece of ground than she is, she shall be ploughed." Too well known to be mentioned here, are the names for the male creative processes derived from the domain of agriculture (semen, fructification, etc.). The identification of human and vegetative fructification underlying these speech relations is easily to be recognized in the fructifying magic retained until very recent times, which consists in a naked couple performing the sexual act in the field, as it were to arouse the ground to imitation. Noteworthy in this connection is the fact that both in Greek and Latin as well as in Oriental languages, "ploughing" is commonly used in the sense of practicing coitus (Kleinpaul, *Rätsel d. Sprache*, p. 136) and that according to Winckelmann (*Alte Denkmäler der Kunst*) the expressions "garden," "meadow," "field" in the Greek denoted the female genital organ in jokes, which in Solomon's Song is called vineyard. The neurotic counterpart to this symbolizing personification of the earth is found among the North American Indians whose resistance against cultivation by ploughing is explained by Ehrenreich that they are afraid to injure the skin of the earth-mother; here, the identification has succeeded too well, as one might say.

Other symbols of apparently individual significance allow their typical form and application to be deciphered from the connections with the history of development, as, for example, the symbolization of the father as emperor or one of the persons of high authority. Here too, the history of civilization shows the original real significance of the relation which later continues only in the symbol, namely, that the father in the primitive relations of his "family" was actually invested with the highest degree of power and could dispose of the bodies and lives of his "subjects." Concerning the derivation of kingdom from the patriarchy in the family, the philologist Max Müller expresses himself as follows: "When the family began to develop into the state, then the king in the midst of his people became what the father and husband had been in the house: the master, the

strong protector.⁷ Among the manifold terms for king and queen, in the Sanscrit, there is simply father and mother. Ganaka in Sanscrit means father, from GAN, to beget; it also appears in the Veda as the name of a well-known king. This is the old German chuning, English king. Mother in Sanscrit is gani or ganî, the Greek γυνή, Gothic quinô, Slavic zena, English queen. Thus queen (Königin) originally signifies mother or mistress and we see repeatedly how the speech of the family life gradually grew to the political speech of the oldest Aryan state." Even at the present, this conception of the kingly ruler and of divine and spiritual superiority is still alive as "father" in the speech usage. Smaller states, in which the relations of the prince to his subjects are still closer, call their ruler, "Landfather" (Landesvater); for the people of the mighty Russian empire, their czar is the "Little Father" as in his time was Attila for the powerful Huns (diminutive of Gothic, atta = father). The supreme ruling head of the Catholic Church is called by the believers, as representative on earth of God, the Father, "Holy Father" which forms in Latin the name "papa" (pope), a term by which our children still denote the father.

These few examples may suffice to characterize the great age, the rich content, the extensive and typical field of application, the cultural historical as well as individual importance of symbolism and to show the continuance of the symbol-forming forces in the mental life of present-day civilized people.

Psychologically considered, the symbol formation remains a regressive phenomenon, a reversion to a certain stage of pictorial thinking which exists among highly cultured people in clearest shape in those exceptional states, in which the conscious adaptation to reality, is either partially limited, as in the religious and artistic ecstasy, or seems totally annulled, as in the dream and mental disturbances. Corresponding to this psychological conception, is the original function of identification underlying symbolization; this identification is demonstrable in the history of

⁷ Father (Vater) is derived from a root PA which means, not beget, but protect, maintain, nourish. The father, as procreator, is called in Sanscrit, ganitor (genitor). Max Müller, *Essays*, Vol. II, Leipsic, 1869, German edition, p. 20.

civilization as a means of adaptation to reality which becomes superfluous and sinks to the mere significance of a symbol as soon as this task of adaptation has been accomplished. Thus, symbolism seems to be the unconscious precipitate of primitive means of adaptation to reality which has become superfluous and unsuitable, a sort of lumber-room of culture to which the adult person in conditions of reduced or deficient capability of adapting to reality, gladly flees, in order to regain his old, long-forgotten playthings of childhood. That which later generations know and consider only as symbol had in an earlier stage of mental development complete real meaning and value. In the course of development, the original significance fades more and more, or even changes, so that speech, folklore, wit, etc., have often preserved remnants of the original connection in more or less clear consciousness.

By far the most comprehensive and important group of primitive symbols, which seem quite far-fetched to conscious thought, is composed of those which originally sexualized phenomena and processes of the external world in the service of adaptation, in order in later stages, to apply these anthropomorphisms, which were again separated from this original meaning, as "symbols" of sexual affairs. Besides these symbols, there seem to be still other forms and mechanisms of symbol formation which, inverted, symbolize the human body, its organic processes and mental states by harmless or apparently easily representable things of the external world. To this group, belongs the category of somatic symbols, best known from the dream investigations of Scherner; these somatic symbols represent parts of the body or the functions of these in pictorial fashion (for example, sets of teeth as rows of houses, pressure of urine as a flood, etc.); another similar category is that of the so-called (H. Silberer) functional symbols which represent plastically, conditions and processes of the individual mental life perceived endopsychically (the constant functioning of the mind), such as the sad mood, by the picture of a dismal landscape, the following of difficult trains of thought, by the difficult mounting on a horse which is all the time getting farther away, and others. Both these kinds of "introjecting" symbol formation, which are apparently con-

trasted to the first described "projecting" variety of the material category which symbolizes the psychic content, might perhaps better be considered, not as special kinds of symbol formation, but rather as kinds of pictorial representation of physical and mental processes occurring regularly, to a certain extent, in the real symbol formation. Thus, for example, in the phallic symbol of the serpent, besides the form, the ability to rise up, the smoothness and suppleness of the phallus, especially its dangerousness and uncanniness are represented, that is, not essential components of the same, but definite mental relationships thereto (anxiety, abhorrence), from which relationships, others actually lead to other symbolizations of the male member (for example, as bird, etc.), while in many symbols, certain somatic attributes and conditions find representations (cane = erection, syringe = ejaculation, empty balloon envelope = flaccidity).

To sum up, we may specify the following characteristics for the real symbol in the psychoanalytic sense, as we recognize it best in the speech of the dream and also in a series of other mental productions:

Representation for the unconscious, constant meaning, independence of individual conditions, evolutionary foundations, speech relationships, phylogenetic parallels (in myths, cult, religion, etc.). The occurrence of these conditions under which we speak of a symbol and of which, now some, now others are demonstrable beyond dispute, affords us at the same time the possibility of verifying the symbolic meanings recognized in the mental life of the individual and of attaining most valuable certainty in this vague and obscure field. Further corroboration for the symbol investigation is afforded by the rich material in folklore and wit, which often enough may apply to other fields only unconsciously; especially do folklore and wit use sexual symbols so that they must be familiar to everyone.⁸ Our knowl-

⁸ Certain forms of wit, closely related to the obscene riddles, were in their preponderating number, according to Schultz (*Rätsel aus dem hel-lenischen Kulturkreise*, 1912, II part), "originally no riddles, but symbolic, in part, indeed dialogical descriptions of ritualistic processes of the creation of fire, gaining of intoxication," which in union with sexual creation "stood in the central point of the old Aryan ritual." "If they were sung along with the action in question, no hearer could be in doubt of the

edge of the symbol receives a further very noteworthy confirmation and partial enrichment from the psychoanalytic study of certain insane patients, among whom, one type, the so-called schizo- or paraphrenic has the peculiarity of disclosing to us openly the secret symbolic meanings. Finally, we have recently gained an experimental method which affords the verification of known symbols and the discovery of new individual ones in a manner free from all objections, thus destroying every doubt of the existence of a sexual dream-symbolism.⁹ Likewise, what may be considered as such an experiment arranged by nature, is afforded by certain dreams in which a bodily need of sexual or other nature attempts to gratify itself in definite typical symbols, before the irritation leads to awakening and therewith to the appreciation of the symbolic meanings (waking-dream). One principle of the symbol investigation which is not to be underestimated is the result which allows us to gain a good meaning and deep significance for unintelligible expressions of the mental life. This kind of scientific proof in the field of symbol interpretation, we share completely with the conception of the investigator of speech and myth, Wilhelm Müller, which he has represented against his colleagues for more than a half century: "As we ascertain the meaning of unknown words by assigning them a place, at first according to the context, and consider these meanings correct if they are suitable in all places where the word recurs, so it is with the explanation of a symbol, aside from other standpoints, to consider it correct, if it permits of the same explanation everywhere it occurs, or in a great number of cases, and agrees with the connection of the myth."

The knowledge of the real unconscious meaning and its comprehension, is neither alike with all symbols nor does it remain meaning of such a verse." "Only later, when, with the religious practice, this understanding faded, did they become riddles and had to be adapted to various traditional solutions" (page 117 ff.).

⁹ The subject of the experiment is given the hypnotic command to dream something definite, some sexual situation. She dreams this but not in direct representation as is the case with harmless commands, but in symbolical guise, which corresponds completely with that disclosed by psychoanalysis in the ordinary dream life. Compare Dr. Karl Scrötter: *Experimentelle Träume* (Experimental dreams), *Zentralblatt für Psychoanalyse*, II, 1912.

constant during the course of development and change of significance of the same symbol. Further, the comprehension of the symbol is different within a circle of culture holding about the same content of consciousness, according to the fields of application, the stratum of population in which it appears and the mental condition of the person using it. It shows that the conditions for the comprehension of the symbol stand in a contrasting correlation to the tendencies of the symbol formation. While the symbolic representation appears in the service of the unconscious desires, in order to smuggle the shocking material in disguised form into consciousness, a certain indefiniteness must adhere to the symbol which can shade from easily transparent ambiguity (in obscene joke and wit) to complete incomprehensibility (in dream and neurosis). Between these two possible extreme attitudes of consciousness to the symbol and its comprehension, lies a series of what might be called complete symbolizations, such as are shown in religion, myth and art; these symbolizations on the one hand render possible an intelligible representation and conception but on the other hand are not without a deep unconscious meaning.

At this point we come to the second of the questions propounded above, namely, in what psychic products, unconscious processes or those processes derived from the unconscious, assert themselves most plainly by means of the mechanisms described.

We have already mentioned some formations which signify a disturbance of normal mental activity and could not deny their close relationship to the unconscious. It is just these cases, where the unsatisfying outcome of the conflict between unconscious and repression, supported by other circumstances, causes illness; such maladies, resulting from unsuccessful repression or that repression which has again become regressive, we number among the psychoses, if they permanently destroy the normal relation to reality; we call them psychoneuroses, if in spite of the partial regression to the infantile attitude, the essential traits of cultural personality have remained intact. A related case is that of hypnosis and suggestion, of which normal and healthy individuals are also susceptible. A temporary loss of the function of reality appears in sleep, during which a mental activity

comes before consciousness as the dream which is dominated chiefly by the unconscious. Finally, there belong in this category, the errors of execution, such as errors of speech and writing, forgetting of names, mistakes and the like, which point plainly to the working of a psychic force opposed to the conscious attitude.

All these phenomena have the common characteristic that they seek to sever and weaken the relations to the fellow men. The isolating characteristic of the neuroses and psychoses and the tendency of these to take men from vocation and family is generally recognized. In hypnosis, the hypnotized person is subjected to the influence of one particular person so that he seems cut off from all others. In sleep, this separation is carried out in the most complete manner imaginable, without the exception of even one person. The faulty performances of forgetting and the like, usually have the effect of influencing the ability of communication, even if in an insignificant manner; others, as for example, mistakes (of action) often lead to injury of the surroundings.

It would be conceivable that the unconscious, which does indeed arise essentially in the presocial time of humanity, might express itself also preëminently in a social or antisocial phenomenon like those thus far enumerated. As a matter of fact, however, the unconscious is of such importance in the mental life that an important cultural progress against its resistance could have scarcely succeeded. It was necessary, on the contrary, to win the extraordinarily intense instinctive forces from this source for the social and cultural work, since without the immense energy afforded by them, no result would have been attainable.

The useful activities favoring the prolongation of life and elevation of the standard of living were mostly uncomfortable and tiresome. If things could be so arranged that the repressed wishes would find a gratification, even if only a symbolic one, then these important acts would become pleasant and in this way, a real stimulus would be provided for their execution. For such a gaining of pleasure in symbolic activity, the sexual wishes were best suited, since with them, the aim can be displaced from reality to the hallucinatory gratification of phantasy easier than with the ego instincts, where the real gratification is necessary for

the existence of the individual and which, as for example hunger, can endure no other form of gratification.

We have seen that the unconscious is that part of the mental life which, bent upon immediate gain of pleasure, will not submit to adaptation to reality. So far, then, as the human mental activity had to deal exclusively with reality and its domination, nothing could be started with the unconscious. But in all those fields where a diversion from reality was allowed the mind, where phantasy might stir its wings, its field of application was assured. Hence, if we find in older stages of culture, activities, which for us have nothing to do with phantasy, as agriculture or administration of justice, carried out with symbolic phantastic acts, this is explained by the fact that amid primitive relations the demands of the unconscious were far more strongly accentuated than with us.

Other products of culture, in which the world of phantasy played an important rôle, have been able to preserve their characteristics pure, or to yield them to the developing function of reality; in this group belong religion and art with all their fore-runners and offshoots.

Thus, we see before us a double series: on one side, the asocial, the forms of expression of the unconscious limited and accounted to the individual, especially the dream and the neurosis, which will not further engage our attention here; on the other side, the phenomena most important for the origin and development of civilized life, myth and religion, art and philosophy, ethics and law. The psychological share which must have been necessary for the mental sciences devoted to these structures can therefore never be elucidated with entire satisfaction if the psychology of the unconscious is not included.

CHAPTER II

INVESTIGATION OF MYTHS AND LEGENDS

The justification for utilizing the methods and results of psychoanalysis for the comprehension of the origin, variation and significance of mythical traditions is founded on the fact that in that kind of investigations, the boundaries of the true psycho-

analytic domain are not in the least overstepped. Aside from the fact that the myth has always been considered as needing interpretation, it is scarcely to be denied that in the mythical and legendary tales of primitive and cultured peoples, independently of whatever meaning and content these may have, we are dealing with the products of pure phantasy; this conception affords us surety for the justified and necessary share of psychological consideration in the investigation of myths. It is in the illumination of the human phantasy life and its productions that psychoanalysis has accomplished its greatest achievement: namely, the discovery of the powerful unconscious instinctive forces which impel to phantasy formation, the elucidation of the mental mechanisms which have shared in the origin of this phantasy life and in the comprehension of the predominant symbolic forms of expression which came to be employed.

The first incitement to psychoanalytic labors in attempting to understand myth formation and myth significance proceeded from the insight into the origin and meaning of dreams, for which we are indebted to Freud. Of course, psychoanalysis was not the first to call attention to the relations between dream and myth; the extraordinary importance of dream life for poetry and myth has been recognized at all times, as P. Ehrenreich¹⁰ points out. Not only may dreams have been the only source of myth formation among many peoples according to their own statements, but further, well-known mythologists like Laistner, Mannhardt, Roscher and recently also Wundt, have deeply appreciated the significance of the dream life, especially of the anxiety dream, for the understanding of individual groups of myths, or at least groups of motives. If this point of view has, in recent times, been brought to some discredit by the "interpretation of nature" which has crowded to the foreground, still it nevertheless remains in the eyes of keen observers, as for example, Ehrenreich, undisputed as valuable knowledge. One understands, however, the brusque opposition of the purely internal psychological method of consideration which proceeds from the dream life and the

¹⁰ Die allgemeine Mythologie und ihre ethnologischen Grundlagen (General Mythology and its Ethnological Foundations), Leipzig, 1910, page 149 (Mythol. Bibl., IV, 1).

conception which takes as a basis merely the real universe (processes of nature), when one measures the narrow scope of application of a method of explanation which remains so much restricted to the type of the anxiety dream and hence clings to the incomprehensible dream event and dream content.

Though the parallel consideration of dream and myth and therewith the psychological method of consideration was formerly recognized in its principal justification, still there was necessary to a deeper understanding of the dream life, a corresponding progress in the field of myth investigation. The first and at the same time, from many points of view, the most important step in this direction, we recognize in Freud's interpretation of the ancient Œdipus myth, which he was able to explain on the basis of typical dreams of male individuals of the death of the father and sexual intercourse with the mother, as a general human expression of these primitive wish impulses which had actually existed in past ages but have since been intensively repressed. The importance of this discovery deserves to be examined more closely and to be protected from misunderstanding; an explanation of it may introduce us quite a ways into the methods of psychoanalytic myth interpretation.

As is seen, this progress leads far beyond the previous purely external parallelization to the common unconscious sources by which, not only the dream productions, in the same manner as the myth formations, were nourished, but all phantasy products in general as well. Psychoanalysis has thus, not only a definite interpretation to propose, but at the same time establishes the necessity of myth interpretation in general, by means of the share which the unconscious has in myth formation. Further, it offers in place of the superficial comparison, a genetic method of consideration which allows myths to be conceived of as the distorted remnants of wish phantasies of whole nations, as you might say, the secular dreams of young humanity. As the dream in an individualistic sense, so the myth in a phylogenetic sense, represents a piece of the past mental life of childhood; it is the most brilliant confirmation of the psychoanalytic method of consideration that it finds the experience of unconscious mental life gained from individual psychology again in the mythical traditions of

past ages identical in content. In particular, the portentous conflict of the child's mental life, the ambivalent attitude toward the parents and toward the family with all its many sided relations (sexual curiosity, etc.), has been shown to be the chief motive of myth formation and the essential content of mythical traditions. Indeed, it may be shown that the development of mythical ideas, in their widest extent, reflects just the cultural relations of the individual in the family and the latter in the tribal relationships.

It is an especially good recommendation for the Freudian interpretation of the *Œdipus* saga that it interpolates nothing in the material and needs for its comprehension no auxiliary assumption, but points out the meaning of the myth directly in the elements given. The only presupposition is the bit of unfrightened investigating spirit—as it is represented in *Œdipus* himself¹¹—which places the psychoanalyst, schooled in the insight into the dream life, in a position to believe in the mental reality of the matter related. We have therewith formulated the most important fundamental concept of the psychoanalytic myth conception,¹² at the same time bearing in mind that the undisguised naïveté of the Greek fable of *Œdipus*, which admits of its application without commentary, represents only an exceptional case of especial clearness; otherwise, the dream pictures drawn on for the comprehension of the *Œdipus* fable differ, in their transparency, from the regular type of dream structure strikingly enough. It is not necessary here to repeat the reason given by Freud for this; for us, it is certain that the majority of myths, as well as the majority of our nocturnal dreams, disclose their deeper meaning only after a more or less complicated work of interpretation.

¹¹ One may compare the place in Schopenhauer's writings on Goethe (of Nov. 11, 1815): "The courage to take no question to heart is what makes the philosopher. The latter must resemble the *Œdipus* of Sophocles, who, seeking explanation concerning his own horrible fate, seeks further without hesitation, even when he already perceives from the answers that the most terrible thing for him will result. But, then, most of us have within us the *Jocasta* who begs *Œdipus*, for the sake of all the gods, not to seek further: and we yield to her." (Ferenczi, *Imago*, I, p. 276 ff.)

¹² This is also a fundamental concept of the psychoanalytic method of consideration in general.

WISHFULFILLMENT AND SYMBOLISM IN FAIRY TALES

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(Continued from page 218)

Straparola also deals with the same theme ("Les Facétieuses nuits," Paris, 1857, I Nacht, 4 Fabel, I. S., 58 ff., cited by Rittershaus). A prince wishes to marry his daughter. On the advice of a nurse she hides in a cupboard which is sold and is taken from the palace and finally comes into possession of the king of England who then marries her. There she is discovered by the father. He disguises himself as an astrologer and comes to the court. Here he kills his two grandchildren and tries by means of a bloody knife which he hides near the queen to attach suspicion to his daughter. For this she is to die a slow death. Her old nurse learns of her misfortune, arrives upon the scene and discloses the misdeeds of her father.

The "*Peasant Daughter Helga*" (Rittershaus, XL), a beautiful maiden, received an awl from her dying mother which could say "yes" when charged to. When one evening her father wished to compel her to come to bed with him, she pretended, that she must look after the fire. When she was outside she stuck the awl in the wall and charged it to say "yes." Now she herself ran out into the dark night.

The further development of the fairy tale, however, takes a different course than those previously related.

Towards morning she had penetrated deep into the forest to a neat little house. The owner was named Herraudur and asked her to stay with him. After a while Helga became pregnant. In the sequel Herraudur was ensnared and bewitched by a sorceress

who sought Helga's life. She was saved with the help of magic, Herraudur recognized that he was bewitched, the persecutor was destroyed and Herraudur celebrated his marriage with Helga.

Here is the place to go into that somewhat complexly constructed fairy tale of "*The Beautiful Sesselja*" (Rittershaus, LI, p. 217).

A king mourned long over the death of his queen and declared that he would only marry a young maiden who was as beautiful as she who was dead and was like her. One day he saw his young daughter Sesselja dressed up in the best clothing of her mother and as she was more beautiful than her mother he wished to marry her. Sesselja fled now out of the kingdom of her father. In a strange kingdom she sought shelter with poor people and let herself be known as their daughter so that her father could not discover her. Once while tending the sheep, believing herself unobserved, she dressed up in the good clothes of her mother. She was discovered by the servants of a princess and was brought to her to serve her. This princess was also named Sesselja with the added title of "The Proud," as in her conceit she spurned all suitors.

Once as they were walking together they heard, deep in a cleft, a bird lamenting. Sesselja, the servant, had longer hair than her mistress so that the bird could reach it when it was let down and was pulled out. The princess was so delighted with the bird that she took him with her in her bed room. On the following morning, however, it had disappeared. Yet during the night which the bird passed in her room, the princess dreamt a wonderful dream. After several days there came to her a wonderful feeling and as the gold, that her father had once given her and that only retained its lustre in contact with virgins, turned black, the princess knew that, without fault of her own, she was pregnant (compare the Annunciation motive with the dove).

The faithful servant now helped her in her need, helped to conceal her pregnancy, held her own hands over that of the princess that contained the tell-tale gold, and passed herself as the mother of the child.

After some time the prince arrives who had been transformed into that bird by the wicked stepmother, but could be delivered by a princess risking her life for him, and wishes to marry his rescuer.

The princess is required to show her gold but affirms that the servant Sesselja has stolen it and drives her away. Everything is revealed, however, and the prince marries the servant, poorly rewarded for her faithfulness, who was indeed also a princess.

The motive of the sexual persecution by the father is the same as in the previous examples.

That the mother must always die first means, as in the language of dreams, that the mother (in the wish dream of the daughter) is the sexual rival of the daughter and must yield to her (infantilism).

The bird-prince and the narration of how princess Sesselja became pregnant is another striking example of sexual fairy-tale symbolism that further completes our deductions regarding the "Lark."

Sesselja, who is followed by her father, is depressed and gets the bird as a wish complement and becomes pregnant through it. It becomes indeed later also her mate. Through that, that the haughty princess Sesselja, as rival, who must be overcome, is taken up in the structure, there is brought about the somewhat characteristic transference.⁴ Pride, unapproachableness, combined with cruelty, as sexual characteristics of fairy-tale heroines, or much more of the woman whom the fairy prince is to conquer, is a frequently used chief motive in fairy tales.

Of the Peasant's Son Who Marries the Queen (Rittershaus, XLVIII, p. 201).—The peasant's son Finnur in his childhood often played with two princes. He was, however, stronger in every way than they, so they enviously ignored him. They undertook a journey into the world, well endowed, but in contrast to Finnur, who also sallied forth, they spurned the assistance of a magic being who offered to serve them, and went from court to court. Finnur, who fell in with them at the courts of the kings, made himself loved everywhere by his skilful service and his strength and was presented with magic gifts. A little table which laid itself, a jug in which a drink came when one wished in it, and magic shears with which one could obtain the most beautiful clothes.

In the fourth kingdom in which the youths met a virgin queen reigned who suffered no man among her retinue or in her vicinity

⁴ Perhaps it is not a transference; such errors also occur in nature.

who had not been castrated. The princes allowed themselves to be castrated, Finnur preferred to be banished on a desert isle, where he and others to whom the same fate had fallen, maintained themselves with his magic gift. The queen observed this and desired an explanation from him. She wished to possess unconditionally the little magic table, whereupon Finnur demanded to spend one night in her room sleeping on the floor. Four men with lights and drawn swords watched the bed in which the queen slept. For the magic jug he demanded to sleep in her bed at her feet. Eight men watched this time but Finnur did not stir. For the magic shears he demanded to sleep beside the queen but outside the bed coverings. The watch this time consisted of twelve men. Finnur wished now for the assistance of the magician mentioned in the beginning. In the same moment he found himself lying underneath the bed clothes beside the queen and the men who would run him through on that account could not stir a limb, they were transfixed until the queen cried to them: "Hey, put out the lights, put up your swords, and do not strike now for he is, with his fiddle; on a journey in my beautiful garden."

The following morning Finnur was enthroned beside the queen and a magnificent wedding celebrated.

The last quoted portion shows how rich in imagery the fairy-tale sexuality is. Garden and flowers are in general preferred figures in the fairy tales, for representing or concealing, to indicate the human sexual organs.

The fairy tale "*The Proud Queen*" (Rittershaus, XLVII, p. 198) deals with the oft recurring motive found in fairy tales, that the unmarried, haughty queen mocks her suitors, has them shaved bald and their clothes covered with white spots until one of the ugliest men conquers her and afterwards in his true shape becomes her husband.

Rittershaus cites a number of parallels to this story. The close cropped head probably signifies here, as in the biblical tale of Samson and Delilah, a sort of castration, a deprivation of masculine strength (in Samson it becomes the invincible magic strength). When hair is mentioned in the fairy tale (especially the hair of men) we can probably almost always interpret it in its significance as a sign of sexual strength.

In "*Elesa and Bogi*" (Rittershaus, LVIII) the princess

behaves in the same manner; in her need her foster-brother, who had wooed her, but had been scorned, comes to her help against a giant Berserker and then marries her.

In "*King Throstle-Beard*" the motive is similar. The proud, haughty princess has to marry the previously scorned king Throstle-Beard disguised as a beggar with whom she is happy after she has been humbled.

The peasant's son who married the queen is a wish-fulfilling construction; from the standpoint of the peasant's son, he overcomes the proud princess. In "*King Throstle-Beard*" there is still a sort of revenge motive added.

In the fairy tale "*The White Snake*" (Grimm, 17) a young man is consumed with love for a proud princess. She sought a husband but let it be known that whoever wished to woo her must accomplish a difficult task. If he was not able to do it his life would be forfeit. Many had already fruitlessly risked their lives. The young man, however, succeeded in solving three such tasks with the help of grateful animals. The third task, for example, was that he should fetch her a golden apple from the tree of life. They then share the apple of life and eat it together (sexual transposition symbol); then her heart is filled with love for him!

In the fairy tale "*The Riddle*" (Grimm, 22) the hero came to a city wherein dwelt a beautiful but haughty princess who had made it known that whoever should ask her a riddle that she could not guess should be her husband: if she guessed it, however, he would have his head cut off. The hero succeeded in giving her a riddle that she could not guess, whereupon she was compelled to become his wife.

The history of the young Tobias ("*Book of Tobias*," 3 to 8) contains in somewhat different form the same fundamental theme, that is in close relation with some of the following examples where the same characteristics appear transferred to the male.

A spell or curse lay on Sarah that every man who was to marry her perished on the wedding night. Through the magic means of the intestines of a fish which were procured for him by a benevolent being—here in the form of an angel—Tobias was delivered from this spell on his wedding night. The Biblical tale gives to this content throughout a not fully corresponding moralizing form:

The old, blind Tobias prays God to allow him to die after all the affliction and the abuses he endured through his friends: "Oh Lord, grant me mercy and take my spirit in peace; for I would much rather be dead than to live" (Tob., III, VI).

And it came to pass in these days that Sarah, a daughter of Ragnel, in the Medean city Rags was also evilly slandered and rebuked by a servant of her father's.

There had been seven men given, one after another, and an evil spirit, named Asmodi, had killed them all as soon as they lay with her. Thereupon her father's servant rebuked her and said: "God grant that we will never see a son or daughter of thine on earth thou murderess of men" (Tob., III, 7-10).

After these words she went into an upper chamber in the house and neither ate nor drank for three days and three nights and continued to pray and lament and begged God that he would free her from the disgrace.

In the same hour these two prayers were both heard by the Lord in Heaven.

And the holy Raphael, the angel of the Lord, was sent, to help both because their prayers were offered at the same time to the Lord.

The old Tobias cried out in the belief that he would soon die and to his son, the young Tobias, he gave admonitions and disclosed to him that Ragnel in the city of Rags in Medea still owed him ten pounds of silver which he should collect.

The old Tobias advised him also to take a companion on his journey.

Then the young Tobias went out and found a fine young fellow who had dressed himself and was ready to travel.

It was the angel Raphael who passed for an Israelite and knew Ragnel and Rags well.

He promised the young Tobias to accompany him there (compare Tob., V). The following Tob., VI, VII, 16-20, VIII.

And Tobias went along and a little dog ran with him. The first day's journey brought them to the river, Tigus, and he went in to bathe his feet; and he saw a great fish rush to devour him. The terrified Tobias cried in a loud voice: "O, Lord, it will devour me." And the angel spoke to him: "Grasp him by the fins and pull him out." And he pulled him up on the land; there

it struggled before his feet. Then spoke the angel: "Cut the fish in pieces, the heart, the gall and the liver keep yourself, for they are very good for medicines."

And some pieces of the fish they cooked and took them with them on their journey; the others they salted so that they might have them on the way until they came to the city of Rags in Medea.

Then Tobias spoke to the angel and asked him: "I beg you, Azaria (this name the angel had adopted for himself) my brother, that you will tell me what kind of remedies can be made of the pieces that you commanded should be kept?"

Then said the angel: "If you lay a piece of the heart in glowing coals the smoke from it will drive away all sorts of bad spirits of man and woman, so that no harm can come through them (Tob., VI, 1-10).

They then went to Ragnel and the angel advised* Tobias to sue for the hand of Ragnel's only daughter Sarah. Tobias delayed, for he knew that already seven men had perished on their wedding night with Sarah. The angel directed him to stay and to pray with her for three days and to lay the fish liver on glowing coals whereby the devil would be driven away. Tobias wooed Sarah; he made a marriage contract and ate with her; the bridal chamber was made ready into which they led the weeping Sarah and then Tobias.

Thereupon he took a piece of the liver out of the sack and lay it upon glowing coals. The angel Raphael took the spirit prisoner and bound him in the wilderness far away in Egypt.

At midnight Ragnel called his servants to make a grave; for they suspected it might go with Tobias as with the other seven who had trusted her. Then a maid was sent to the chamber in order to see.

She found both of them well and fresh and sleeping by one another. The grave was filled up before daybreak. Thereupon there was again celebrated a great feast (Tob., VI, VII, VIII).

This tale, in the Bible, is garnished with moral and religious language which in many places absolutely does not suit the story.

Notwithstanding the whole fairy-tale structure is very transparent; the salient point, according to my view, is the disenchantment of Sarah at the marriage (freeing from a bad spirit; these

two things are indeed not wholly identical, they indicate, however, fundamentally the same thing), which the young Tobias, after seven men have lost their lives, obtains by means of magic, supplied by a helpful being, here an angel.

Those fairy tales with a cruelty motive, where a savage dragon who rules in a neighboring kingdom daily or yearly desires the sacrifice of a maiden, are now understandable to us.

The solution consists in that the dragon is thought of as the rival of a hero who frees the princess and vanquishes the dragon. In place of the dragon another cruel, masculine principle may appear.

Nikita the Tanner (Afanassiew, No. 30).—In the neighborhood of Kiew there appeared a dragon. He desired from everyone a beautiful maiden to eat. It came finally to the daughter of the Czar. However, the dragon did not eat her, she was too beautiful. He dragged her to his cave and made her his wife. By means of a little dog which had followed her she was able to send a letter back home and get an answer which ran: "Try and find out someone who is stronger than the dragon." Through cajolery she got the dragon to tell her that Nikita the tanner in Kiew was stronger than he. Nikita was induced by the Czar to go against the dragon whom he vanquished and finally drowned in the sea.

From "*The Two Soldier's Sons Ivan*" (Afanassiew, No. 33). One Ivan, who had turned to the left at the crossroads, rode day and night for three months, then he came to a strange land where grief reigned. In the capital city he learned that every day a twelve-headed dragon rose out of the sea and each time devoured a man. Today the oldest of the three beautiful daughters of the Czar would be led to the sea to serve as food for the dragon. Ivan rode to the sea. The beautiful Czarina warned him. He had, however, enormous strength. As the dragon rose raging from the sea he killed him. A water carrier of the king's found the rescued one and brought her to her father. He threatened, on the way, to kill her if she did not say he was her rescuer.

A second dragon demanded (by means of a note attached to an arrow which was let fly through a window into the hall when the Czar and the nobles were assembled) in the same way the

second daughter. Ivan again went through the same adventure. The water carrier demanded that she say to her father what he wished.

Then, in the same manner exactly, it came the turn of the youngest daughter, the best beloved of the father. Ivan carried through this third conflict successfully, and killed also the third dragon.

Before the water carrier could celebrate his wedding with her Ivan came to the palace and the Czarina knew him and declared him to be her saviour who should take her to wife, and the water carrier was hung.

At the close of the fairy tale "*Ivan Czarevitch and Bjely Poljanin*" (Afanassiew, No. 36) the hero came in the three times ninth land and three times tenth kingdom where a princess lived with a dragon Czar. He killed the dragon, freed the princess from captivity, and married her.

In the fairy tale "*The Two Brothers*" (Grimm, 60) a hunter comes to a city where sadness reigns. Outside the city is a high mountain on which lives a dragon who, every year, must have a pure young maiden, otherwise he lays waste the land. Now only the king's daughter is left who is to be sacrificed on the following day. The hero receives superhuman strength by drinking from a magic goblet, kills the dragon and marries the princess.

The motive of sexual cruelty is contained in typical form in the history set forth in the fairy tales of the "*Thousand and One Nights*."

The king swore (so that no one could be untrue to him) that each night he would choose a different young maiden whom he would have put to death in the morning; for there was, in the whole world, no virtuous woman. Each evening his vizier procured for him a new daughter of a prince of the country whom in the morning he had killed. Throughout the land fathers and mothers lamented and finally there were no more maidens left except the two daughters of the chief vizier himself. The older wished to be conducted to the sultan. By means of the fairy tales which she spun out to him nightly—a thousand and one—she held his interest so that each time he put off her execution until she had finished.

Schehersad bore him, during this time, three sons. At the

close of her story telling, she begged him for permission to present the children, and he spared her life for their sake.

"*The Prudent Princess*" is somewhat related to the previous fairy tale (Rittershaus, XLIX).

It is not the motive of sexual cruelty but the insatiableness which, however, is usually bound up in the fairy tales with the first motive.

An Emperor has a very fierce son. He took the daughters of the treasurers of his father for himself, slept three nights with them and then sent them back home. Not one could escape his desire.

A little daughter was born to one of the treasurers and he had, on this account, great anxiety. He spread the news that the child was dead and had her brought up in secrecy. At twelve years she insisted on having a tower for herself like other princesses. The father considered her lost, as in this manner her existence became known.

The son of the Emperor had also noticed her and this year he will personally collect the taxes with the treasurer. He is dazzled by the beauty of the daughter and wishes to sleep with her.

She then gives him a sleeping draught, packs him in a chest and sends it to the Emperor. On awaking the prince is furious and plots revenge. She, however, once again plays him a trick and shuts him in the tower which the prince had intended as a prison for her. He is found sitting fast on a spiked stool. The princess appears as an Egyptian physician at the palace, sets him free and heals him. She is suspected as being the originator of the trouble but all ruses to trap her prove ineffectual.

Thereupon the king and his son prepare a war of vengeance against the treasurer and his daughter. According to a promise previously given the doctor they must at once stop the fight when the physician appears with the flag of peace. Then there is a cessation of hostilities and the marriage of both.

In B. Schmidt ("Das Volksleben der Neugriechen," p. 171) we find the following case from Pausanias (VI, 6, 7-10) interesting to us on account of its associations.

A companion of Odysseus had committed rape on a maiden in Temesa and was stoned. As a spirit (vampire) he killed every-

thing until they erected a temple to him and yearly sacrificed the most beautiful virgin. Finally he was vanquished by Enthymos and escaped.

To conclude I would like to mention that group of beautiful fairy tales in which the motive of the persecuted beauty is dealt with, a motive, the erotic basis of which is very clear. One can hardly go wrong if one conceives of the persecution as a sexual rivalry; the persecutor will do some harm to the heroine with the object of preventing her marriage with a prince.

"Little Snow-White" is probably the best known fairy tale of this kind.

Rittershaus (XXVIII) mentions some Icelandic and other settings of the theme. Sometimes the stepmother, sometimes the mother is the persecutor.⁵ It is interesting that among the evil charms which the persecutor of the heroine uses (in other versions spells are used) is a belt which kills the heroine unless the king of Germany comes and loosens it and thereby marries the heroine, or unless gold of the same quality is held to it. In this case it is the gold ring, of the fairy prince, which is made of the same gold through which the heroine is delivered and married.

Apuleius⁶ has treated the theme of the persecuted beauty in the fairy tale of "Amor and Psyche" in incomparably beautiful language and so offered the greatest art material for presentation.

It is well worth while to consider it somewhat in detail.

A king and a queen had three daughters of great beauty. The youngest, however, was of incomparable beauty.⁷ She was admired like the beautiful Venus, the Goddess of love.⁸ Psyche finds, however, only admirers but no husband and her sorrowing father receives the following answer from the oracle:

⁵ This fits splendidly into the theory that the stepmother signifies the true mother, as a rival.

⁶ "Amor und Psyche," a fairy tale of Apuleius. From the Latin of Reinhold Bachmann, Leipzig, Phil. Reclam.

⁷ The number three has, as usual in fairy tales, the object to make fittingly prominent the heroine, even as the fairy tale, often awkwardly so, creates a contrast figure to the hero, who spoils everything and comes to a bad end.

⁸ Here Venus, the later mother-in-law, the rôle of persecutor just as in other fairy tales a witch, a giantess, or stepmother.

Place the maiden high on the rocky crag of the mountain,
 Adorned in the sorrowful garb of marital woe.
 Do not hope for a son-in-law of mortal birth
 A terrible one will arise from the dragon's tribe
 Then flying through the air he pursues them all
 And brings them all woe with fire and sword,
 Job trembles before him, all the gods fear him,
 The sea shudders before him: even the Stygian night.⁹

Instead of to her wedding, Psyche was conducted, in obedience to the Oracle, up the mountain in her bridal attire.

In characteristic manner she herself (like other fairy-tale princesses in similar sagas) is less troubled than those about her and urges herself to the fulfillment of the Oracle's command. (One is tempted to say: She just knows that nothing evil will befall her!)

Above, the anxious, trembling Psyche was seized by the soft zephyrs and wafted to a valley and placed on a bed of flowers.¹⁰

On awaking she found herself in a fairy grove and sees before her a house built by godly skill (a magic castle) from the richest and most splendid material. Within everything was considered and she heard servants' voices¹¹ which invited her to a most pleasing repose and to a most excellent table.¹² Also, afterwards, the most beautiful music was sung. In the evening she lay down to rest; by a soft sound she was frightened, she trembled, fearing something undefined. Already there is an unknown mate there who marries Psyche before daybreak, yet again hastens away.¹³

⁹ This verse reminds one of the fairy tale in which the insatiable dragon demands the virgin sacrifice. Also the following funeral procession (= wedding procession) to the mountain corresponds to it and speaks for the correct interpretation of the dragon figure in the fairy tale.

¹⁰ Here Psyche enters the magic sphere. This instant corresponds to the appearance of the magic mist, in the Icelandic fairy tales, the going astray in the forest in the German, etc. Zephyr corresponds at the same time to what is frequently demonstrated in the fairy tales, the magic cloak or other similar wish means of translation through the air. It is unfortunate that we to-day with our imperfect balloons are not so far advanced.

Here begins the production of a wish structure which improves upon the preceding and rather unpleasant position of Psyche. Why does it resemble so strikingly a dream and the wish phantasies of the psychotic?

¹¹ As expressed in psychoses.

¹² A "little table sets itself."

¹³ It has already been mentioned that certain psychotics experience a quite identical nocturnal embrace of an invisible spouse.

He warns her later of her sisters who visit her and wish to tear from her the secret of her marriage to a god.¹⁴ Unfortunately without success. The envious sisters who were carried by like zephyrs into the magic fields, persuaded her, until at last she finally looked at her divine spouse by the aid of a lamp and awakened him by incautiously spilling oil upon him.

They had represented to her, that her husband was perhaps, as the oracle proclaimed, a hideous dragon, who would yet devour her. Amor, however, makes his escape.¹⁵ Psyche revenged herself on her sisters by telling them that Amor was her lover, and declared that he had run away from her because of the exposure of his secret, but that he was now going to woo one of the sisters. They hastened to the mountain, threw themselves, without the help of the zephyrs, into the air, and were most miserably dashed to pieces.

Psyche wandered, full of misery, through all countries seeking Amor, while Venus, who had learned besides of the adventure of Amor, in renewed anger sought her rival in order to punish her.

Finally Psyche voluntarily gave herself up to the wrathful goddess, was naturally badly treated and was required to fulfill three difficult tasks.¹⁶ First, like Cinderella, she must separate the different kinds of seeds from a pile. Helpful ants quickly executed the task. Venus believed that Amor had helped her and charged her to bring her a lock of the golden fleece. Psyche, who frequently wished to end her life, was instructed by the nymph Arundo how she could solve this problem. Third she must bring water from a spring, guarded by dragons, which supplied the stygian swamps and the waters of Cocytus. Jupiter's eagle helped her this time.

Finally Venus wishes a box full of the beauty of Proserpine.

¹⁴ This mystic union with the god as a higher being occurs as a psychic, sexual wish structure again and again. The Christian mystic has created wonderful cases of this sort. The painting of Coreggio, "The Mystic Marriage of St. Catherine," in the Louvre, has represented such an event in a charming manner. A comical counterpart suggests itself to me in a similar hallucinatory experience of a patient. She invested the Lord with checkered trousers. These trousers betrayed and led to the track of the youth who in the wish structure of the patient had become God.

¹⁵ We have already met this motive in different fairy tales.

¹⁶ Difficulties, which interfere with the attainment of the goal. See earlier.

As Psyche in despair would throw herself from a tower, it speaks in an encouraging and counseling voice,¹⁷ telling her in what manner she can carry out this most difficult task and safely enter the under world. She came near forfeiting her life by being overcome with sleep emanating from the box which she had opened in her curiosity in order to take for herself some of the underworld beauty. The recovered Amor, escaping from the bondage of his mother, comes to her assistance and turns back the sleep into the box, and Psyche delivers the present of Proserpine. Amor—instead of, as in other tales, vanquishing the persecutrix as the hero—now goes to Zeus in order, as his favorite, to procure deliverance from the difficulties.

Zeus charges him with having, in various ways, wounded his heart and stained it by earthly passion and brought the customs into disrepute through an objectionable love affair and spoiled his reputation and authority, when he had induced him to be changed into serpents and flames, into a bull and a swan.¹⁸ However, he promises to help him; the mortal Psyche receives the nectar of immortality¹⁹ and is united forever with the godly Amor.

The author concludes this study with a feeling of great incompleteness. Unfortunately he has taken only a very little from the rich treasures of the fairy tales—perhaps more, however, than has been taken formerly from these beautiful creations, thanks to the Freudian psychological discoveries. There remains yet very much, much fine material, that has escaped this somewhat crude work. Compared with the results of dream investigations and psychoanalysis, however, the results are of significance in so far that one will hardly be able to say that they have been arbitrarily adapted to the point of view. The material appears, however, to speak for itself and corroborate our views. Also it appears to me that they represent another step taken on the way of comparative psychology.

¹⁷ Similarity with a teleological hallucination.

¹⁸ What a beautiful collection of masculine sex symbols!

¹⁹ Compare the fruit of the tree of life.

ABSTRACTS

IMAGO

Zeitschrift für die Anwendung der Psychoanalyse auf die Geisteswissenschaften

ABSTRACTED BY DR. J. S. VAN TESLAAR

BOSTON, MASS.

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1. The Influence of Sexual Factors on the Origin and Development of Language. HANS SPERBER.
2. The Meaning of Salt in Folklore. E. JONES.
3. The Psychology of Travel. DR. ALFR. FRH. V. WINTERSTEIN.
4. Psychoanalytic Notes on Goethe's Wahlverwandschaften. J. HARNIK.
5. Philosophy and Psychoanalysis. S. FERENCZI.
6. Reply to Dr. Ferenczi. J. J. PUTNAM.

1. *The Influence of Sexual Factors on the Origins and Development of Language.*—The problem of the origins of language has led numerous investigators to the formulation of various theories. Most of the speculative theories on the subject have been reviewed recently by Borinski, in his *Ursprung der Sprache* (1911). A perusal of Borinski's monograph is sufficient to convince one that the subject is still in a chaotic state.

Psychologists are not wanting who doubt the relevance of the problem itself as a psychologic question. Wundt, for instance, to mention the most weighty instance of scepticism, points out that an inquiry into the origins of language implies the belief that at one time the human race was without language. As nothing we know about man's history warrants such a belief, the idea of a pre-glossal stage is entirely fictitious and to speak of the origins of language is to posit a problem which has no basis in fact.

Against this extreme scepticism Sperber takes exception. This writer holds that a psychological inquiry into the origins of language is perfectly legitimate. Such an inquiry need not concern itself necessarily with the very earliest beginnings, but may furnish valuable

information about the dynamic factors which have rendered language the supreme tool of human intercommunication.

Language, Sperber contends, must have arisen upon the repeated observation that sounds emitted upon certain occasions or accompanying certain activities exert some definite influence upon one's neighbor.

The problem of the origins of language, then, resolves itself into an inquiry as to the conditions which may have favored such chance observations. Bearing in mind the peculiar mental structure of man's ancestors, the following conditions are postulated by Sperber as favoring the development of vocal intercommunication:

(a) An individual uttering some simple sound or cry under the stimulus of a heightened emotion of some sort; (b) another subject, within hearing distance, capable of being affected by such a sound; (c) the presence of a motive pleasurable, or at least useful, to the reacting subject, and thus, (d) linking the two individuals together in some common purpose. In addition to all that, the situation must be (e) of a simple character, permitting easy association, and (f) often repeated, thus favoring the establishment of lasting associations.

The usual conception that language began during the hunting period with the warning cry is faulty in the light of these prerequisites, unless we are willing to ascribe to primitive man some altruistic motive in warning his neighbor of the approach of danger. This conception also errs on the score of complexity: hunting is an operation not quite simple enough to lend itself to associations with vocal utterances.

Sperber argues that only two situations fulfill the requirements for the development of language as outlined above, namely, nursing of the infant at the breast, and sexual activity in its strictly physical sense.

The activity of nursing as a possible source of language may be dismissed at the outset. The adult does not learn the use of language from the infant; with the exception of the infant's first few reflex sounds, the reverse is the fact: the infant absorbs language from the adult. Moreover, the influence of child language on the development of language in general is very small.

Thus, by a process of exclusion, Sperber arrives at sexuality or sexual activity as the most logical—perhaps the main—source of language.

At this juncture the question arises: How does this theory explain the development of language, or its use, in non-sexual relations and activities?

In order to answer this question Sperber indulges in a very cir-

cuitous line of reasoning. Perhaps we may attempt here a restatement, in brief form, of his argumentation.

Sperber points out, in the first place, that heretofore the distinction between the problem of the meaning of words or of particular groups of words has not been sufficiently distinguished from the larger problem of the origins of language itself. His hypothesis answers—satisfactorily, he believes—the latter problem. As to the question of the uses of language in non-sexual relations, it admits of an easy answer in the light of that hypothesis if we acquiesce in the additional pre-suppositions that man's non-sexual use of language developed probably when he reached the tool using stage and that the use of tools was almost invariably associated with lustful outcries on account of the well recognized erotic component of man's early activities.

Numerous words from various groups of languages relating to the primitive activities of man are examined by Sperber, and though they belong to widely scattered languages, their history shows that all such words have passed alike through a stage when their meaning and uses had a distinct sexual tinge; many such words still preserve their erotic by-meaning in various dialects, notably words relating to the tilling of the earth or designating agricultural implements, etc. Moreover, the roots of all such words designate activities and functions in terms of analogy with the sexual.

2. *The Meaning of Salt in Folklore.*—In the portion of this study previously abstracted (see THE PSYCHOANALYTIC REVIEW, Vol. II, No. 2), Jones analyzed the superstitions and popular beliefs about salt as phenomena of ordinary symbolization. The present portion of the study is devoted to a study of the infantile roots of salt symbolism.

Freud's theory of infantile sexuality furnishes the basis as well as the framework for the synthetic work of Jones, specifically the theory that children formulate definite ideas or fancies concerning impregnation and childbirth and that these early fanciful notions are later forgotten or repressed. Numerous beliefs and customs involving salt appear to be nothing more than survivals of fanciful notions about impregnation through food, or through the admixture of solids with liquids, or through other equally fanciful means that suggest themselves to the mind of childhood. There are also beliefs about salt that point to some well known infantile sex theories involving the rôle of solid excreta and urine. The amount of data lending itself to such interpretation is overwhelmingly large.

It is highly probable, Jones argues, that watery solutions of salt came into use for religious, medicinal and other purposes, as a substitute for urine, salt representing in the watery admixture, the solid elements of urine, chief among which was counted the male impreg-

nating, or life giving substance, semen. The substitution of urine, at a later period, by other bodily fluids, particularly by blood, is easily explained when we consider the associations of such fluids with the vital forces. Salt owes its fanciful qualities to its symbolic, unconscious representation in the popular mind of semen. Thus, back of most, possibly all, superstitions about salt stand certain infantile theories of sexuality.

Ambivalence is richly represented in salt symbolism. Such antinomial uses and qualities as fertility-barrenness, creation-destruction, worth-worthlessness, healthy-unhealthy, clean-unclean, are frequently encountered in salt folklore. This, like all other ambivalence, corresponds, roughly speaking, to the antithesis between the repressed and the unrepressed and is a characteristic feature of all ideas that have their roots in the unconscious. Thus, in the case of salt, the key to ambivalence is to be found in the contrast between the overvaluation during childhood of sexuality in general and particularly of the fanciful rôle ascribed by the unconscious to the excretory processes in the functioning of sex when contrasted with the conscious repression of sex during the adult period and the turning away from excretory processes of the adult, conscious mind.

3. *The Psychology of Travel*.—The desire to travel is so common, so universally shared that it is one of the tendencies likely to escape psychologic scrutiny. Its very universality may obscure from view the fact that Wanderlust, in its varied forms, represents an interesting problem to the student of human nature.

The ancient order of Paternians were aware of this; they called the lower bodily regions the seat of sexual pleasure and—strict localizationists, with a logic that betrays wisdom and insight—they assigned the same seat to the pleasures of travel. (It can be asserted positively that the ancient order of Paternians were not influenced in their observations or deductions by the psychoanalytic school.)

Moreover, poets at all times have asserted and reiterated such a relationship between *Eros* and *Wanderlust*. Every great drama and epic, ancient or modern, implies a strong association between the two. Thus, the travels of *Œdipus* are intertwined with his love affairs; Tannhauser wanders on *mons Veneris*,—*Venusberg*; The Flying Dutchman, it will be recalled, wanders about, willy-nilly, till released, characteristically enough, by a woman; Faust inaugurates his new erotic life with a flight in a magic mantle in the company of Mephisto.

Not only reflective writers and poets but systematic thinkers have also been impressed, at times, by the erotic import of the lust for travel. Weininger states that Kant "war so wenig erotisch, dass er nicht einmal das Bedürfnis hatte zu reisen."

Alfr. v. Winterstein attempts to delineate a few of the more important features through which we may recognize in the desire to travel a substitute for or sublimation of the erotic impulse.

The periodicity of *Wanderlust* is certainly noteworthy. Not only is the desire to travel strongest at certain seasons of the year, but it is likely to be uppermost at certain periods in life.

The wandering apprentices of the middle ages, the wandering students of universities, the young rambling cavaliers of Europe, the American and English travelers through Europe, represent various interesting phases of the *Wanderlust*. On the more strictly psychopathic side we have such interesting problems as the fugues, the circumscribed amnesic periods with ambulatory automatism, porio-mania, dromomania, etc. Not the least interesting is the *Ahasverus* type of the well-to-do sightseer, who is continuously running away from and avoiding contact with his own painfully sensitive "self."

4. *Psychoanalytic Notes on Goethe's Wahlverwandtschaften*.—Goethe's story relates the love of a young woman for a man many years older than herself,—a relationship characteristic of certain family complexes well known to psychoanalysts through their clinical observations. For an understanding of this relationship the scientific world is indebted to Freud who was the first to make the genial observation that the earliest relations of children to their parents furnishes the matrix and the imago for all subsequent selections in love affairs. (Vid. Freud, *Three Contributions to the Sexual Theory*, translated by Brill, *Nervous and Mental Disease Monograph Series*, No. 7.)

Harnik points out how closely Goethe's *Wahlverwandtschaften* reconstructs in the details of its plot the conflicts that arise out of unconscious family complexes. It is proven that the heroine's love for the older man symbolizes her yearning after father-love; various symptomatic acts on the girl's part betray the fact that her love is conditioned by an infantile father-imago.

5. *Philosophy and Psychoanalysis*.—In this essay Ferenczi argues that dependence upon a particular philosophic system must prove a handicap to any scientific discipline, particularly to a branch of science like psychoanalysis at a period when it has not yet achieved a systematic account of all the facts that may fall within its realm.

Instead of fusing its scope or its interests with those of some special philosophic doctrine among the many that are recognized now-a-days, psychoanalysis should take special pains to preserve a neutral attitude towards all philosophic doctrines and schools alike. The schools of philosophy yield problems that should be subjected to psychoanalytic research; that must remain, according to Ferenczi, the main relationship between psychoanalysis and philosophy.

Ferenczi passes in review the main concepts of Dr. Putnam's philosophy as given by the latter in a previous issue (see, for abstract, *THE PSYCHOANALYTIC REVIEW*, Vol. I, No. 3), and maintains that psychoanalysis has nothing to gain through becoming philosophical in its outlook. "The further development of psychoanalysis," he states, "must proceed independently of all philosophical systems."

6. *Reply to Dr. Ferenczi*.—Dr. Putnam finds himself misunderstood by Ferenczi in so far as the latter interprets Dr. Putnam's previous contribution as a plea for the welding of psychoanalysis to some particular philosophical doctrine. It is not Dr. Putnam's intention to have psychoanalysis subserve thus the interests of a definite or special school of philosophic thought. On the contrary, he agrees with Dr. Ferenczi that the classification of empirical data and the ascertainment of their relationships must remain the chief object of all psychoanalytic endeavors.

At the same time Dr. Putnam holds that a critical scrutiny of the facts and of their relationships in the broader light of their ultimate or philosophic implications must prove of immense advantage. Not only does such penetrating scrutiny promise important theoretic achievements, but it is bound to increase the practical efficiency of psychoanalysts in their daily tasks as well.

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1. On False Recollection ("déjà raconté") during Psychoanalysis. SIGMUND FREUD.
2. The Attitude of the Psychoanalytic Therapist to the Actual Conflicts. PROF. ERNEST JONES, London.
3. Some Clinical Observations on Paranoia and Paraphrenia. (A Contribution to the Psychology of "System-Formation.") DR. S. FERENCZI (Budapest).
4. Prof. Dr. Ernst Dürr and his Relation to Psychoanalysis. DR. O. PFISTER, clergyman in Zurich.

1. *On False Recollection ("déjà raconté") during Psychoanalysis*.—Often, during an analysis, the patient remembers and tells something, and says, "but that I have already told you." The doctor, however, may have no memory of it and if he says so the patient is

vehement in his protestations of certainty. Both may be equally certain, but obviously there is no objective value to the feeling of certainty. The doctor may be as mistaken as the patient.

In a number of cases one may finally remember having heard the matter before, but in the majority of cases it is the patient who is mistaken. The explanation of this frequent fact seems to be that the patient had the intention of telling, and had even prepared the way and begun to tell, but was prevented by his resistance and finally misplaced the fact for the intention and remembered it as if accomplished. This material is of the greatest value for the analysis.

Grosset, in 1904, explained the phenomenon "*déjà vu*" as an unconscious perception later brought to consciousness by a similar impression. Freud, without knowing about Grosset's work, gave a similar explanation in the second edition of his "*Psychopathology of Everyday Life*," published in 1907.

Freud gives the case of a patient who said in the course of association: "When I was about five years old playing in a garden with a knife I cut off my little finger,—oh, I only thought that it was cut off—but I have already told you that." Freud denied ever hearing it, and finally the patient went on: "When I was five years old I was playing in the garden, near my nurse, and cut, with my pocket knife, the bark of a nut-tree, which also plays a rôle in my dreams. Suddenly I noticed with unspeakable fright that I had cut the little finger (right or left?) so nearly through that it only hung by the skin. I felt no pain, only a great anxiety. I did not trust myself to say anything to the nurse, who was only a few steps away, sat down on the nearest bank, and remained there unable to look at my finger. Finally, however, I became quiet, looked at my finger and saw that it was quite unharmed."

The reason for the patient's resistance against telling this vision or hallucination was his desire to conceal his "castration complex," which had resulted in an angst attack which he had suffered when fifteen.

Another form of "false recollection" often comes to the therapist at the end of a successful treatment. After all resistances have been overcome the patient says: "I have the feeling now that I always knew it."

2. *The Attitude of the Psychoanalytic Therapist to the Actual Conflicts.*—The attitude of the psychoanalyst to the question of the actual conflicts and difficulties in the life of the patient is not only one of the most important things to consider in the treatment, but is also one of the points in which the psychoanalytic method is distinguished most sharply from other psychotherapeutic methods.

In each analysis one meets different difficulties which the patient must meet in actual life, such as disillusionments, worries, discontentments, cares, problems, dilemmas, etc. These are grouped under the general name "actual conflicts." These conflicts are usually among the first things met in an analysis, for they stand in direct relation to the complaints for which the patient seeks help. The correct solution of these conflicts is another thing, which often only relatively late in the analysis becomes clear.

There are two opposite attitudes which one may take to such conflicts, with all possible gradations in between. The one is, the doctor may concern himself directly with the problems by means of advice, suggestion, etc.; the other (which is psychoanalytic) consists in limiting his efforts to a discovering of the causes of the conflicts, in the conviction that if these are only found the best solution follows smoothly and spontaneously. This method may be called psychoanalytic in contrast to not-psychoanalytic methods of psychotherapy.

The advantage which the psychoanalytic attitude gives needs only slight explanation.

(1) Without an analysis one cannot know for sure just what the solution of the problem may be. Either the patient already knows what he ought to do, but does not know why he is not in a position to do it, or he hasn't any idea as to what attitude he best should take to the problem, i. e., what the best solution of the conflict might be. The doctor cannot tell, either, without an analysis, much less give advice. (2) Even if the doctor reaches the right solution of the conflict and tells it to the patient, it has a quite different effectiveness if the patient comes to that conclusion himself. A purpose imposed from without is fundamentally different from one that springs spontaneously in the soul. The ground for this is, even if the purpose is accurately psychologically symbolical of the deepest wishes of the person, it gets effectiveness only if the affect of these wishes can be transferred to the purpose, hence only if the path of the affect is rather free between the unconscious and the conscious. This is impossible if the purpose is merely imposed from without, as is done in not-psychoanalytic psychotherapy. . . . (3) If the doctor gives a definite solution of a conflict, and gives advice, he increases the dependence of the patient. The whole question can be considered as a part of the problem of the Übertragung (transference).

The attempts of the patient to get advice on the actual conflicts, instead of seeking their fundamental causes are principally two sorts: either they are the expression of the well-known resistance to the investigation or they seek to find the physician and patient closer together.

The tendencies of the physician are of a similar nature. Simple advice frees him from undertaking a difficult investigation, and gives him the satisfaction of expressing his omnipotent phantasies, as he takes the omniscient father-image attitude. The influence of the physician, which he must necessarily use in his relation to the patient, should be devoted wholly to overcoming the resistance, to having the unconscious made conscious, to the end that the patient gets the fullest self-knowledge possible.

The author disagrees with Jung in his recent development of psychoanalytic practice. He disagrees with Jung's emphasis of the importance of the "present conflict" and his minimizing the importance of the "wish-phantasies."

In conclusion Jones maintains that in psychoanalysis the actual, as well as the past, conflicts, are to be solved only by an analysis of their unconscious causes, and not by any advice or explanation of life tasks. This, however, is an ideal hard to reach, especially if time does not allow a thoroughgoing analysis. Nevertheless, in this, as in other questions, psychoanalysis does not permit itself any mixture with other psychotherapeutic methods.

3. *Some Clinical Observations on Paranoia and Paraphrenia.*—One day the sister of a young artist sought the author and told him that her brother, a very gifted young man, had been acting peculiarly for some time. He had read the treatise of a physician on serum treatment for tuberculosis and since then he had been occupied only with himself, having his urine and sputum analyzed for foreign matter, and although nothing was found, insisted on serum treatment by this physician. He soon showed that he had no simple hypochondriacal complaint. Not only the essay, but also the physician made an unusual impression on him. As he treated the young man somewhat harshly he buried himself in his note-book (which the sister gave me to read) in endless grubbing over the question how he could justify the physician. He interwove his hypochondriacal ideas in a greater philosophical system. For a long time he had been interested in Ostwald's philosophy, whose jealous follower he became. The idea of "energy" made an especially deep impression on him, and the strong emphasis of the principle of "economy" also. The proposition that we should use as little energy as possible in bringing anything about, he sought to apply to real life. This became most striking when combined with his hypochondriacal ideas. He noticed paresthesia in different organs, i. e., in his eyes, and remarked that it disappeared when he held his leg up high. Thus he could be undisturbed in his thinking, the most valuable activity he was capable of, he thought. Gradually he came to the conclusion that he ought to

do nothing but think. He ordered the people about to give him absolute quiet for his mental labors. He would lie hours long in certain artificial attitudes. Ferenczi regarded these as a form of catatonia, conceived the pure psychical symptoms as fragments of hypochondriacal and morbid ambitions, diagnosed the case as paranoid paraphrenia (*dementia præcox*), and advised the family to send the young man temporarily to a sanatorium. The family refused to accept the diagnosis and advice.

Soon, however, the sister came again and told the following: the brother sought to have her sleep in his room. This she did. Several times a night he raised his legs high in the air. Then he began to talk to his sister about erotic desires and erections which disturbed him in his work. In the meanwhile he spoke of his father as having treated him too sternly, and for whom till now he had had no love. Now for the first time he revealed in himself, as in the father, their opposing feelings. Suddenly he said it would be against the economy of energy if he should satisfy his erotic needs for money with strange women. It would be more economical if his sister, in the interest of his psychical activities and as a true follower of the "energetic imperative," give herself up to him. After this incident (which the sister kept secret) and after the patient had threatened suicide he was sent to a sanatorium.

The author gives a short history of another case.

A very intelligent young man who, besides the punctual fulfillment of his official duties, wrote rather remarkable poetry, and whose life had been followed by the author for more than fourteen years, was known to suffer from megalomania and delusions of persecution, not sufficiently developed, however, to prevent social relationships. Because of the author's interest in his poetry, the young man used to visit him about once a month, to tell his troubles as to a father-confessor, and go away somewhat relieved. He complained of his comrades and chief. He thought other literary men were banded together to prevent his recognition. In regard to sex he seemed to have no needs. He had once remarked that he had had unaccountable luck with women, that he liked them all without bothering himself much about any one, one had to be on guard against them, etc.

From remarks made from time to time the author got an insight into the deeper layers of his psychic life. He was in poor circumstances, early estranged from a father previously warmly loved. He transferred then (in his phantasy) the father rôle to an uncle, but must have seen soon that he had little to expect from this egotist and withdrew his love, and tried on the one hand, as we have seen, unsuccessfully to find again the lost father-image in his superiors,

and on the other hand, his libido regressed to the narcissistic stage and he delighted in his own peculiar characteristics and accomplishments.

About the twelfth year of the author's acquaintance with the patient he had a breakdown. At about the same time he began to interest himself in psychoanalytic literature. He read the author's paper on the relation between paranoia and homosexuality, and asked him directly if he thought he was homosexual and a paranoiac. At first he made merry over the idea, but finally became convinced and came to the author and said he was deluded in the idea of persecution and that deeply he was homosexual. He remembered different occurrences which confirmed him in his opinion. Now he could explain a noteworthy sensation, half anxious, half libidinous, which he had in the presence of an old patron of his; also he understood why he wanted to get as near the author as possible so he could feel the exhalation of his breath. Now, too, he understood why he had accused his patron of homosexual purposes—it was simply his own thought which was father to the wish.

The author was much pleased at this insight on the part of the patient, especially as he hoped this would have a good therapeutic effect and thus would prove that the possibility of therapy in paranoia was not so bad as had been thought.

A few days later the patient came again. He was still excited, but not so euphoric. He had great anxiety. Unbearable homosexual phantasies kept coming to him. He saw gross phallic symbols which nauseated him. He fancied himself in pederastic situations (also with the author). He was quieted, however, and sent away.

Then nothing was heard of the patient for some days till a member of his family came to the author and told him that the patient had been for some time inaccessible, hallucinated, talked to himself, and the day before had forced himself first into his uncle's house and then into the palace of a wealthy man and created a scandal. Then he went home, lay in his bed and would not speak a word.

The author sought the patient and found him in a deep catatonic stupor (rigid, negativistic, inaccessible, hallucinated). At first he seemed to recognize him, reached out his hand, and then lapsed back into stupor. He remained weeks in this state and then got better. But he had not a complete insight into his illness—he objectified in part his feelings. He denied that he had had a psychosis and believed no more in the relation between his psychical experiences and homosexuality.

The first patient became sick while he was taking over "whole" a fertile philosophical system (Ostwald's). Philosophical systems

which seek to make the whole world rational without any place for individuality are comparable to the delusional formations of paranoiacs. These systems express the need of such patients to rationalize their own irrational conflicting tendencies.

The second case shows how the patient projected his ethically incompatible wishes on his official surroundings. In his desire for a system he happened on the psychoanalytic literature which gave him a true insight into his condition, but it was unbearable and so he took flight into dementia. He came out of his attack in so far as he was able to put away his insight and reconstruct his delusional system of persecution.

In the matter of therapy this corroborates Freud's pessimistic view as to the value of psychoanalytic therapy in paranoia.

The peculiar catatonic attitude of the first patient is explained by the patient himself in his incestuous longings for his sister. If we remember the long known symbolical identification of leg with penis, leg-stretching with erection, we may see in every catatonic stiffening a repressed tendency to an erection.

The author quotes another case, of a patient, who said he got erotic pleasure in his catatonic attitudes and movements. The extreme bending of his body, which he kept up for minutes, served, he said, "to break the erection of his bowels."

4. *Prof. Dr. Ernst Dürer and his Relation to Psychoanalysis.*—In the death of Dr. Dürer psychoanalysis has lost a champion. He had already done great work in philosophy, psychology, and pedagogy, when he overcame an initial resistance and turned to psychoanalysis. The application of psychoanalysis to pedagogy had much to hope for from him: a hope that now must remain unfulfilled.

Like almost everybody else, in the beginning, he was repelled by psychoanalysis. He wrote, "It is to be hoped that the dogmatic declarations of the Freudian School, especially their highly improbable hypotheses as to the sexual life, will be taken most critically."

A friendly reference by Professor Dürer to me of Pfister's studies led to an acquaintance. Then Dürer desired a psychoanalysis made on himself. Only one hour was possible, but it sufficed to prove to him the importance of the analysis, and to Pfister it proved Dürer's high character.

From now on there was a regular correspondence. In the spring of 1913 Pfister undertook some analytical experiments on Dürer. At this time he deplored that he had had to write his principal psychological work without knowing Freud's. As to Freud's theoretical constructions he had no corrections to offer. He said they all flowed from his principal presuppositions. Whether he regarded these as

established Pfister does not know, but he says he is sure that Dürr has deepened and clarified the theory to an extent few psychoanalysts have done. Pfister quotes him as saying: "I am convinced that psychology will undergo a thorough transformation through psychoanalysis."

Like all who busy themselves with analysis he turned to more and more concrete life problems, such as the love of the child for its parents, and its love disturbances, the "Edipus complex," the damming of anger through the commandment, "Honour thy father and mother"; the over-compensation of hate against the father by doubled tenderness; the later rebellion against all authority in church and state, art and science, as in daily life.

Although he speaks with high praise of what psychoanalysis can do to heal the sick soul, he issues a timely warning in saying that "education is different from healing."

Dürr was much indebted to his wife, who translated James' Psychology, and who was a true companion in his scientific progress.

If we follow Dürr's development in psychoanalysis, we find that it takes the course of the probable evolution of psychology. First, absolute denial of psychoanalysis as an improbable hypothesis, founded dogmatically, and contradicting in many points results won by psychology; then a consideration of particular psychoanalytic achievements, with much head-shaking, but still with reflection; then renewed examination, starting from traditional conceptions; and finally, analytical investigations themselves are undertaken, best if the investigator tries to analyze himself.

BOOK REVIEWS

THE MYTH OF THE BIRTH OF THE HERO. A PSYCHOLOGICAL INTERPRETATION OF MYTHOLOGY. By Dr. O. Rank. Translated by Drs. F. Robbins and Smith Ely Jelliffe. Nervous and Mental Disease Monograph Series, No. 18. New York.

This profound study goes far beyond the earlier theories of mythology in that it penetrates into the primary origin of myths and the reasons for the details which prevail in all forms of the same myth. The psychoanalytic insight of the author is shared by the translators, who are thus sympathetically qualified to present this valuable study to English readers.

Taking one series of myths, the myths of the birth of the hero, Rank shows how these have been created from the phantasy of the people in the infancy of the race, a phantasy corresponding to that of the childhood of the individual. It is through the study of the latter, revealed particularly through the Freudian investigations into the psychic life of neurotics, who still dwell in the infantile realm, that the origin of these myths is discovered.

Having recounted a number of these myths, of the birth of Sargon, of Moses, of Kyros, of Jesus and of others, Rank sums up the points of likeness, which form a general plan for all the myths, varying somewhat in individual myths, according as the original phantasy is amplified and extended or brought back in its development toward the actual, original fact.

The key to the understanding of the myth lies in the paranoiac mechanisms of dissociation and projection, which are employed in the elaboration of the myth. The subject matter is that grown familiar through Freud's investigations. The hero is the childish ego. The myth is the individual phantasy become national, the romance is that known as the Family Romance of the Neurotic. There is first the childish exaltation of the parents, then, with enlarging experience, criticism of them with repudiation in favor of exalted parentage. The revolt against the parents seeks its justification in the story of the hero and forms the motive for the myth. A feeling of antagonism, aroused by fancied neglect or perhaps by punishment, is projected upon the father, who in the myth repudiates and exposes the child. The lowly parents as the foster parents preserve the hero until he is fully grown, when he avenges himself and asserts finally

his independence and superiority over his father. Numerous other important details belong to the field of the phantasy, understood through dream symbolism. Exposure in the water signifies birth out of the water, exposure in a box or a basket is a further birth phantasy. Through the paranoid "splitting" of the personality the father is reduplicated as the king, the noble father, the lowly father, even as a god; the mother also plays several rôles, while the child himself appears in other forms, all variations of the original three persons of the drama.

This is only a bare suggestion of the treatment of this myth in all its details and variations in form. A complete study of the monograph will afford a clearer understanding of the myth based on this fundamental phantasy in the normal psychical life of both the individual and the race, and will illuminate further that complex formed of this phantasy, which plays so important a part in neurotic and psychotic disturbances.

L. BRINK.

THE ORIGIN AND NATURE OF THE EMOTIONS. By George W. Crile, M.D., Professor of Surgery, School of Medicine, Western Reserve University, Cleveland. Octavo volume of 240 pages with 76 illustrations. Philadelphia and London, W. B. Saunders Company, 1915. Cloth, \$3.00 net.

A work of great importance to all who are especially interested in the emotions. Psychoanalysis has always placed more weight upon the emotional side of life than upon the intellectual, but its work has been confined to psychological levels. Crile's work is the work of the laboratory investigator with a large clinical experience and is written from the physiological standpoint and expressed in symbols at the physico-chemical level. This work, coupled with certain neurological correlations—thalamic syndrome, etc.—serves to tie up the psychological, the so-called functional, with the organic, the physical, chemical, and neurological, and from this viewpoint is a work in a field that bids fair to become of supreme importance, especially as the work in vegetative neurology goes forward. It is a field of work that the psychoanalyst can not afford to neglect.

A few quotations will show the broad, comprehensive and especially genetic approach of the author to the problem of the emotions and serve at the same time to give a fair idea of what the reader may expect to find in the work.

"With this conception, the human body may be likened to a musical instrument—an organ—the keyboard of which is composed of the various receptors, upon which environment plays the many tunes

of life; and written within ourselves in symbolic language is the history of our evolution. The skin may be the 'Rosetta Stone' which furnishes the key."

"... man is a unified mechanism responding in every part to the adequate stimuli given it from without by the environment of the present and from within by the environment of the past. . . ."

"It (psychology) becomes a science of man's activities as determined by the environmental stimuli of his phylogeny and of his ontogeny."

The author constantly restates the evolution standpoint from which he views the organism. Animals, in order to become adapted to their environment, have become transformers of energy. The organs principally engaged in the transformation of potential energy into heat and motion constitute the "kinetic system" and are, in the main, the brain, the adrenals, the thyroid, the muscles, and the liver. The author goes on to say:

"By both the positive and the negative evidence we are forced to believe that the emotions are primitive instinctive reactions which represent ancestral acts; and that they therefore utilize the complicated motor mechanism which has been developed by the forces of evolution as that best adapted to fit the individual for his struggle with his environment or for procreation.

"The mechanism by which the motor acts are performed and the mechanism by which the emotions are expressed are one and the same. These acts in their infinite complexity are suggested by association—phylogenetic association. When our progenitors came in contact with any exciting element in their environment, action ensued then and there. There was much action—little restraint or emotion. Civilized man is really in auto-captivity. He is subject to innumerable stimulations, but custom and conventions frequently prevent physical action. When these stimulations are sufficiently strong, but no action ensues, the reaction constitutes an emotion. A phylogenetic fight is anger; a phylogenetic flight is fear; a phylogenetic copulation is sexual love, and so one finds in this conception an underlying principle which may be the key to an understanding of the emotions and of certain diseases."

WHITE.

PSYCHOLOGY AND PARENTHOOD. By H. Addington Bruce. New York, Dodd, Mead & Company, 1915. Pp. 293. Price, \$1.25 net.

In this book Mr. Bruce has made an effort to appeal to parents on behalf of a more intelligent effort in the bringing up of children, particularly upon the mental side. He has discussed in a simple, easily

understandable way such questions as the relation of heredity and environment, the element of suggestion in education, the problem of laziness, hysteria in childhood, the menace of fear, and other pertinent issues. The scientific man might easily find much that he could disagree with in Mr. Bruce's presentation. The psychoanalyst, for example, could very easily say that his examples are very superficial and do not touch the real explanations, but after all such criticisms would be beside the point.

This book is one in a large mass of literature which is being poured from the press these days on various aspects of applied psychology. The human animal has at last awakened both to the importance and to the absorbing interest of his psyche. The author of this work has for a considerable time been identified with this movement. He has published a number of articles and some previous books dealing with its various aspects. It is an extremely fortunate thing that popular literature should attract such writers who are able to put rather difficult matters into very simple language and make them as entertaining and readable as does Mr. Bruce. There is no doubt but that the layman in reading this work, while he might not get very profound scientific learning therefrom, would at least have his interest deeply stirred in practical psychology and would also get some vague glimmer at least of that great truth which so few, even medical men, seem to have seen at all as yet, namely, that there is meaning in psychic phenomena and that because a thing seems on the surface to be foolish that that is no reason it really is so.

WHITE.

VARIA

CEREMONIAL CONSUMMATION.—Were we some day to develop a sense of the continuity of time, certain of our present day attitudes to time would become difficult to understand. The key to a not unimportant part of ceremonialism would be lost. I refer to crisis or epochal ceremonialism and what we may call rites of consummation.

Underlying initiation, marriage, and funeral ceremonies is the theory that the changes of life can be met at a set, assigned time, dra-gooned as it were into given periods, and this theory is tenable because the continuity of time is ignored. Dividing it seems entirely practicable.

Although this arbitrariness about time enables one to dodge change as it occurs, it does not make the facing of change less inevitable. It only allows that confrontation to be put off. Such procrastination, change met out of relation to time, calls for a celebration, results in ceremonialism. Given ceremonial, the change seems man made, not time made, not an outcome of nature. Without the ceremony the change, it is believed, would not have occurred, or at least would not have been valid. Fulfillment, consummation, is a question not of time, but of ceremonial.

Among us in certain circles this point of view has already been challenged—graduation does not mean the end of education, education goes on we say through life; nor does marriage end the story, the pair living happily ever after; we do not forget the dead after we have finished mourning them. But the very need of all these assertions is an evidence of the existence of the aforesaid point of view.

Its existence among peoples of an early culture is plain enough in their ordinary epochal ceremonial. Through initiation, a boy or girl is *made* a man or woman. Adolescence is achieved by way of ceremony. The sexual life is also established ceremonially—through ceremonial defloration, formal courtship, wedding rites. Death as a passage from one life to another is facilitated by ceremonial or dependent on it. Without the proper funeral rites a soul goes astray, a lost ghost.

But it is in certain extraordinary aspects of primitive ceremonialism that the relation between it and the primitive sense of fulfillment shows most plainly. It sometimes happens in savage communities that a lad is not initiated with his contemporaries. His initiation is deferred, perhaps it never takes place. In this unsettled state a man

is regarded as a child, excluded from adult male society, and associated with women and children. Often he may not marry. His development is arrested. Again when death cuts life short, as we say, the practice has arisen among certain peoples of marrying off the dead. One who would have been an appropriate spouse for the child dead before his or her time is married to him or her in the funeral service to play thereafter the part of widower or widow. Another striking and more common instance of the desire for ceremonial consummation in early culture is its characteristic insistence upon putting through the funeral ceremonies even if they have to be postponed for long periods—perhaps the deceased has died in a far country, for some reason or other his remains are not at once at hand.

To sum up, epochal ceremonial and particularly its variations, deferred death and initiation rites and the marriage of the dead, indicate an obliviousness of the continuity of time, and the idea of change as divorced from time. Through this detachment is realized the desire to avoid change until, become inevitable, it may be encountered once for all, through ceremonial, the ceremonial imparting the assurance and comfort of getting it through with, the sense of consummation.

Here, with the observation of these facts, I stop, leaving to others, more ambitious and more confident, their interpretation. Will they tell us that, possessed by the libido of omnipotence, child and savage do not subject themselves to control by time, fixing change, like the gods of their imagination, at pleasure? That from the psychoanalytic point of view epochal ceremonialism is an expression of the group's search for power, and the sense of consummation the satisfaction of this libido?

ELSIE CLEWS PARSONS.

"One of the great barriers to human understanding is the wide temperamental difference one finds in the values of things relating to sex. It is the issue upon which people most need training in charity and imaginative sympathy. Here are no universal standards at all, and indeed for no single man or woman does there seem to be any fixed standard, so much do the accidents of circumstances and one's physical phases affect one's interpretations.

There is nothing in the whole range of sexual fact that may not seem supremely beautiful or humanly jolly or magnificently wicked or disgusting or trivial or utterly insignificant, according to the eye that sees or the mood that colors. Here is something that may fill the skies and every waking hour or be almost completely banished from a life. It may be everything on Monday and less than nothing on Saturday. And we make our laws and rules as though in these

matters all men and women were commensurable one with another, with an equal steadfast passion and equal constant duty. . . ."

H. G. WELLS, *The New Machiavelli*, Book the Second,
Chapter Two.

DREAMS.—Protagoras: Do you not remember the saying of Heraclitus: "For the waking there is one common world, but of those asleep each one turns aside to his own privacy"? And do you suppose that if we acted on our dreams, we could with impunity do what we dream? Is it not merely because we lie still, and do not stir, that we can indulge our fancies? Protagoras the Humanist, Papyri of Philonous, 370 B. C. From F. C. S. Schiller, *Studies in Humanism*.

Notice.—All manuscript should be sent to Dr. William A. White, Government Hospital for the Insane, Washington, D. C.

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ORIGINAL ARTICLES

SOME STUDIES IN THE PSYCHOPATHOLOGY OF ACUTE DISSOCIATION OF THE PERSONALITY

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Because of the irreversibility of conduction of spinal reflex arcs, the limitation of Wallerian degeneration to the neurone involved, histological evidence of surfaces of separation in neurone chains of the gray-centered system,¹ and the differences between nerve trunk conduction and reflex arc conduction, it is highly probable that intercellular barriers or delicate membranes exist between neurones, especially of the spinal cord. The anatomical relationships between such membranes, or the synapses, seem to have the function of "variable resistance and connection."² Because of this faculty they have a very important physiological function in intercellular conduction of the nerve impulse or nerve force, converting the nervous system, as a fixed cellular arrangement, into an instrument of great functional variability. Sherrington has concluded from his studies of the reflex arc and scratch reflex that the synapse varies in its conductivity according to certain qualities of the energy generated in the nerve cell, and that the qualities of this energy vary, besides other causes, always according to the stimuli and receptors stimulated.

¹ Sherrington, *The Integrative Action of the Nervous System*, p. 18.

² *Loc. cit.*, p. 321.

The new programme of physiology of the Verworn-Frölich school is well summed up in the sentence "The course of a typical reflex is determined not merely by the anatomical connections of the reflex path, but also by the intensity, the periodicity, and the temporal variations ('zeitlichen Verlauf') of the stimulation waves that start from the sense-organs."^{3,4}

The functional "setting" of the synapses for conduction or nonconduction of the nerve impulse, whatever the physiological process may actually be, is the fundamental principle which converts the nervous system from a static, anatomically fixed arrangement of neurones, into a dynamic machine having the functional variability it demonstrates in behavioristic expressions. The functional "setting" of the synapses for conduction of some nerve impulses and the reciprocal setting of other synapses for nonconduction of others, largely determines the sequence, simultaneity and intensity of activity of the motor neurones and their effectors.

Therefore the nervous system as a functional system may be compared to a hundred thousand musical notes to be played upon twenty instruments. Play the notes with a certain sequence and rendition and Verdi's *Aïda* is produced. This same hundred thousand notes may be arranged and rendered to produce rag-time or a conglomerate of sounds. Theoretically then the functional status of the nervous system may be that of a Napoleon or

³ Holt, *Psychological Bulletin*, Vol. XII, No. 3, p. 102.

⁴ "In some careful work on the cephalopod eye Frölich finds evidence that the visual 'specific energy' is a matter of the periodicity of the nerve impulse. With the Einthoven galvanometer Frölich found that the action-currents of this eye, which is virtually a rod eye, exhibit periodic fluctuations varying from 20-90 times per sec. under various conditions. The frequency and intensity of the rhythm increase with the intensity of the illumination (stimulus); they also vary with the wave-length of the stimulating light. There is also an after-rhythm whose frequency and intensity depend upon the wave-length of the preceding stimulus; this is the basis of after images, which are thus not a fatigue phenomenon. . . . The frequencies of the nerve impulse were found to be for red 20-40 per sec.; for blue, 40-60; for white, 60-90. '*These excitations produce in the central nervous system antagonistic processes, excitation or inhibition.*'" Holt, *Vision—General Phenomena*, *Psychological Bulletin*, Vol. XI, No. 3. Review of Frölich, F. W., *Beiträge zur Allgemeinen Physiologie der Sinnesorgane*, *Zsch. f. Sinnesphysiol.*, 1913, 48, 28-164.

a manic state. The notes may be so arranged and rendered as to express a theme which is characteristic of the piece throughout, or there may be a dominant theme and several minor ones with more or less elaboration. Let us imagine some operatic arrangement of notes to be played upon twenty musical instruments with a director to regulate the time and expression of the notes as rendered by the musicians. If we think of the director as the motives at the conscious levels of the personality, and the musicians with the notes they play, as the motives at the unconscious levels of the personality and their expressions, we may look for harmony and pleasure so long as the musicians respond to the director, or the motives of the personality respond to the wishes in consciousness. If, however, one or more musicians should play other irrelevant motifs under their own time and selection, at once we have a discordant, dissociated stream of notes which reminds one of the mental states of many psychotics who struggle to maintain their personalities intact and control the content of their consciousness.

The individual, who in anger or distress writhes and struggles for days to avoid consciousness of an unbearable stream of thought, is not unlike the belated director of the mutinous orchestra which forces upon his ears intolerable discords. Miss A., in a state of agitated depression, paces the floor and wails aloud, "Oh why do I have such wicked thoughts?" or "What throws those awful voices into my head?"

Sherrington reiterates a well-known aphorism in his statement that "each animal has experience only of those qualities of its environment which as stimuli excite its receptors."⁵ He has shown physiologically what has been accepted psychologically, that certain activities of the glands, the skeletal, visceral and circulatory musculature stimulate the organism's proprioceptive system. Moreover, he demonstrated the functional alliance of proprioceptive and exteroceptive reflexes in the flexion reflex, in that they reinforce one another upon subliminal stimulation and elicit the flexon reflex.⁶ "Centripetal impulses from the eye muscles reinforce visual (*i. e.*, extero-ceptor) sensations (Macdougall) just as centripetal impulses from the leg muscles rein-

⁵ Loc. cit., p. 318.

⁶ Loc. cit., p. 131.

force reflex movements induced from the skin (extero-ceptor) of the foot."⁷

Freud, in his *Psychopathology of Everyday Life*, and others have shown definitely how the affective state of the individual determines his reactions to his environment (extero-ceptive stimuli).

The sensory reactions of the organism's proprioceptive system are determined by the activities of certain glandular systems and the visceral, circulatory and skeletal musculature. Then if the organism is aware only of the sensory reactions of its receptive systems, that is to say, if the content of consciousness can only be that of the sensory reactions of the individual's receptive systems, psychoanalysis is essentially a psychophysiological procedure in that, through the analysis of the content of consciousness the individual may become aware of at least some of his biological needs.

In other words, when an individual sees the sunlight on the wall (exteroceptive stimuli) and becomes conscious of it as being the face of God, we are not so much interested in the extero-ceptive stimuli, as we wish to understand the sources of the contributing sensory images of the proprioceptive system that confuse his consciousness of the sunlight into a consciousness of its being God's face. Studying such phenomena as psychophysiological we need to analyze the emotional or affective status of the individual, or perhaps more clearly,—if the associated sensory images are the sensory reactions of the proprioceptive system, the endogenous sources of the stimuli are to be found in certain types of activities (yet to be explained) of the viscera and circulatory system. Such activities of the effector or motor system which may be termed motives and which the individual is unconsciously the host of should be analyzed if the individual is to become conscious of them and have an insight into his hallucination or delusional system.

The individual is indirectly conscious of forces, exogenous to the organism and endogenous to it. Always the attitude of mind of which we are conscious is constituted of something dynamic, forceful, determining, willful; the forces of it, as such,

⁷ Loc. cit., p. 386.

are to consciousness the most convincing proofs of the existence of the personality as an identity capable of function. There are certain definite characteristics of the forces which constitute and determine the attitude of mind. We are often conscious of such forces as feelings, sentiments, wishes, affects, emotions, etc. Such indefinite conceptions are not satisfactory for the complete analysis of a personality or psychosis, hence another term is needed which has the common dynamic principle of all the above concepts and besides implies a definite genesis and expression.

Baldwin's Dictionary of Philosophy and Psychology defines affect as a stimulus or motive to action. In the self-gratification of a wish the wish has the function of a motive. In the expression of an emotion through attaining an adequate outlet, the emotion acts as a motive.

Webster's International Dictionary gives 'emotion' as being derived from *e* out + *move* to move. *To-move-out* is well expressed by the term *motive*. Besides it is a dynamic term and applies well to the psychophysiological forces that constitute the attitude of mind of a personality. In other words, consciousness inherently recognizes the forces of the personality, which *to-move-out*, express themselves in consciousness as wishes or motives to acquire a definite result.

An individual is often aware that he has a motive to do a thing which he does not wish to do, hence the term wish has a definite meaning, applying to a distinct type of motive, that is, a motive accepted in consciousness.

Because the term "motive" as a concept implies a force that has a definite nature of genesis and definite requirements for adequate expression, as a psychophysiological term it has a practical, clear cut application in psychiatry, and for these reasons it is used throughout this paper.

During the first three months of Mrs. X's psychosis, she was the subject of very many vivid auditory, visual, olfactory, tactile, and kinesthetic hallucinations. Her delusional content and dreams were all well correlated with the hallucinatory content and apparently were the expression of the same unconscious motives constantly presenting a stream of sensory images to

consciousness. Besides this she expressed an almost continuous flow of psychomotor activity. She was a married woman about twenty-eight years of age, large, well developed, and in excellent physical condition. Other than her lactating breasts from nursing a fourteen-months' old child, her physical examination was negative and her blood Wassermann was negative.

Her family history indicates probable neuropathic determinants. Her paternal grandmother died at forty with convulsions during labor. Her sister had convulsions during her last period of childbirth. Her father was inclined to alcoholism.

The patient is the oldest of six children. She enjoyed excellent health during her childhood. Entered school at six, learned easily and finished the eighth grade with her class. She was always bright, and apparently happy, with the exception that at times she worried about her father's alcoholism and frequently tried to reform him. She believed that she was more attached to her father than any of the other members of her family, including her mother. She always considered herself to be her father's favorite.

After her school years she worked as a clerk, and earned about \$8.00 a week. She expended most of this money for clothes and amusements. She says she had many sweethearts, which is probably true because of her loquacious personality and good looks.

At nineteen she married an unskilled workman of twenty-five. Despite the fact that she had a quite comfortable home, was very fond of her social life, desired good clothes, entertainment, and a married life that would enable her to continue her habits of living, she married a man whom, for a long period, she did not admire and was never quite sure that she loved. Her mother discouraged the marriage because the man was unambitious and unskilled. The patient said that she realized this and hesitated for some time, but finally her desires became too strong and she soon preferred to overlook his deficiencies. She thought she loved him anyway "and would help him to succeed." Also "he was a man who would not become interested in other women," and one whom she "could control." The latter wishes were probably, unconsciously, very important determinants of

her selection, reflecting her difficulties with her own sexual tendencies.

The first two pregnancies resulted in miscarriages. Five years after marriage, her first child was born. The second child, which she nursed for fourteen months, until her psychosis, was born three years later.

Unfortunately both husband and wife were uninstructed in sex hygiene. Their sexual desires were uncontrolled, and after the first two years of nightly intercourse, her husband's powers failed. This occurred gradually, and just as insidiously the two congenial years were succeeded by disappointment, irritability and unrest. The patient could not be satisfied with the houses she lived in and moved frequently, trying one type of house and another, to find a comfortable home. She finally openly expressed suspicions of her husband's fidelity because of his impotence, which she attributed to indifference. She tried to obtain evidence of his infidelity but could not. Frequent quarrels occurred, and she reacted with repugnance and hatred for him. She became proud, and sighed for "high ideals." The husband, she thought, recognized that she had "finer feelings" than he had. She talked about her sexual difficulties with her intimate friends, who she thought encouraged her to find another man. She said that her "strong character prevented her from turning out bad," besides she "was afraid of venereal diseases." She felt that her husband was not good enough for her, he was a failure, unambitious, lazy. She took a nonalcoholic proprietary remedy for "female trouble." The day before her psychosis she took several doses of an alcoholic proprietary remedy.

This tendency to seek sexual expression and her irritability and discontent with the now socially imposed unsatisfactory sexual object, increased. Uninstructed in mental hygiene, she did not know how to prevent the excessive genesis of sexual motives which for her became almost constant and intense.

During this period, she frequently dreamed of being divorced or separated from her husband.

Four years ago she unknowingly moved next door to Mr. T., who had been a girlhood "sweetheart." "He married after I married," she often repeated, and used this to assure herself that

he once wished to marry her. She soon looked for and found many "signs" that indicated a return of his old love for her. She also convinced herself that his wife was weak like her husband, and that this man was discontented with his married life and desired a separation.

She found many trivial reasons for having him in her house. He was a plumber. She thought the stove not suitably placed in the kitchen and wished to have it transferred into the dining room. Although her husband had previously set up the stove, she wished to have it done better. She wished Mr. T. to set it up. It is also interesting that she encouraged Mr. T. to visit her, and one time she gave him some lily bulbs. She found many excuses for calling at his store.

The patient's difficulties became more serious. She not only suspected her husband of infidelity but also of wishing to kill her. As a man, she thought he was negligent, a poor provider, did not bathe often enough, would not consult a physician for his impotence, etc. She was convinced that she had made a mistake when she married, just as Mr. T. had made a mistake. She thought a satisfactory solution could be attained through two divorces and a remarriage.

Several days before the onset of her psychosis, she told her mother that Mr. T. "has conquered everything." A day or so later, she showed her brother the meager food supply for the table and complained of starving. That afternoon, while she was playing the piano she noticed a hearse and funeral pass the house. She exclaimed, "Oh look, Jack (her husband) is dead!" Her brother stated that previous to this he thought her behavior normal. After this incident she became very talkative and difficult to influence. That night she lighted up the entire house and raised all the blinds so "everybody could look in." She wanted "everybody to see that nothing wrong was going on in her house."

Within a few hours she was the subject of a tremendous emotional conflict and psychic activity. The next day she was admitted to the hospital.

A personality of this type may be thought of in a moral sense, but one does not see how it can be understood from any other

viewpoint than that of a biological problem. The patient had an overly developed erotogenic mechanism of fancies and erotic reactions to exogenic stimulation which she did not realize the significance of nor understand how to avoid. Because of her inadequate outlet, she became the host of intense sexual motives which constantly tended to place her in an environmental situation which would permit their expression. This was shown both (positively) by wishing prostitution and finding the "signs" of discontent and desire in Mr. T., remarriage, etc., and (negatively) by getting rid of the conscious inhibiting motives or their causes through the delusion of her husband's death, divorce, dreams, etc.

The same day that she was admitted to the hospital she stood in the street and shouted to the neighbors that T. was her husband and the father of her second child. The reality of the fatherhood could not be verified. In either case her ideas about the pseudo-marriage were psychotic material.

When brought to the hospital, her sexual motives dominated the personality. She was very talkative and happy. Their negative expressions rejected the unsatisfactory husband as "untrue," "a thief," "a tramp," "no good," "unclean," etc. That she had learned this in the past seven (impotent) years. Now she had to leave home to please God and the hospital was like heaven for her. The positive expressions of the sexual motives revealed themselves in the delusion that she "was a bride because everybody treated her so nicely." "It is God's will and God's will must be done." She frequently shouted T.'s name, that he should be brought to her, he was the father of her baby and her husband. She said that she would not remain in the hospital. If the nurse barred the windows, love would find a way.

For the next two months she was unable to accommodate herself to her surroundings. She had great difficulty in following out the simple routine of the ward, could not endure the slightest inhibitions, and the threshold of consciousness for all the exteroceptors was so lowered that she constantly reacted to everything in her environment. She was subjected to an almost continuous stream of very vivid olfactory, auditory, visual, tactile or kinaesthetic sensory images (hallucinations), and compulsions to do what the voices said. "What makes this magnetism in my throat? It feels like it makes my lips move, I don't know what

compels me to say things. It must be Satan. I say it must be witchcraft—my lips move and speak words that I do not think—are not—not—not,—what I want to say—Now that—that fullness comes in my throat (places fingers over larynx). It wants to say things I don't mean."

She explained many of her sensations, muscular spasms of the throat, and pains in the scalp, through magnetism, hypnotism and X-rays tearing her brains out. "If they have me strung up on some mechanical thing that makes that—my father was a good mechanic—he was a good man." "There are two sides to everything. There is a right side and a wrong." She referred to the persecutory, sexual, or wrong side as "they" and the right, defensive side as "my," herself—the ego complex, which wished to do right, "be honorable," "virtuous," as her pastor, religion, parents, friends, taught her to be. At times she referred to the persecutions and compulsions as "they," or as her "inward emotions."

The patient seemed to illustrate that the motives that now functionated at the conscious levels and constituted the "my," "me," "I," "myself,"—to do as the pastor, parents, etc., taught (social habits), were entirely composed of social motives and were in constant conflict with the deeper integrative, unmodifiable (instinct) levels, which were continually presenting a stream of sensory images to consciousness which she tried to suppress, disown, or segregate as impersonal, etc. Whenever the patient and physician became en rapport, that is when the physician was no longer an exogenous stimulus of the social-moral motives, the sexual motives were permitted to express themselves in transparent symbolism, and even this disguise would be flung aside before the patient seemed to be conscious of it. Then she usually reacted with embarrassment, apologies and pleas for assistance and self-understanding.

Because of her numerous psychomotor expressions during this period, only a brief review can be given here. Judging from the material which was analyzed, every act, phrase of speech and dream during the entire period was "determined." Such cases convince one that there is no such thing as an undetermined "absurd," or "nonsense" expression in a psychosis.

As the patient expressed herself, "I remember all that has

happened since I came here in this building. Visions, dreams, pictures, love, sweethearts of the past, politics, religion, fraternities, health subjects, opinions of cleanliness, school days, music, studies of character and actions, poetry, reading, travelling, studies of people, nations, United States, the government and its different branches, inventions, infringements, occupations, growth of children, etc."

"I feel as though I am writing for the motion picture authorities or theater managers. I cannot understand why this thought appears to me as if by some unknown source. Politics, faith, organizations, fraternal orders, music, pictures, beautiful scenery and lovely visions are continually coming before me." She frequently complained of posing for the "movies," of being on the stage (exhibitionism). She said the Knights of Columbus—her former physician was a member—showed her their secrets. The Masons also showed her their secrets. She said that her father was a Mason and seemed to have some very intimate relation with her. That the secrets of the Knights of Columbus were about the birth of a child and they would teach her "to get into a corner on the floor and put her head down like a child that was coming into the world." At the same time she thought she was posing for a moving picture show. (A secret society's persecutions or influences when analyzed seem invariably to mean unconscious motives for exhibitionism, and the acquisition of sexual experiences, frequently including rebirth.)

Her visions, "moving pictures," were seen on the nearby buildings. Besides others, she saw a wedding ceremony and herself being married to T. Her husband was seen standing near but he seemed to have been divorced. At other times she saw herself being married to her physician, pastor, and many old sweethearts. She often saw the figures of the pastor, physician, President, father, brother, etc. They "smiled very sweetly" to her and she seemed to be married to them. She had "visions of every young man I ever kept company with," and she usually added, "they cannot say I am not a virtuous girl." The pastor appeared to her and he seemed to be proud of her goodness. She travelled in strange lands—Alaska, Australia, England, Germany, etc. The electric lights in the ceiling seemed to be the source of pictures and magnetic influences. She saw people in

the light having sexual intercourse and would hide her head under the mattress. It would make her angry. She would scold and fight at them but could not get rid of them. Shafts of light would descend from the electric light and pass into her. She was sure that it was a form of sexual intercourse. One night "they produced an abortion on her" and she saw the "afterbirth in five pieces." She said that her mother had five girls and one boy. At another time she gave birth to ten children.

Voices of foreigners shouted at her from the street. They called her Violet and threw white love powders through the window (vaginal symbol) at her. They had wonderful odors like the pines of Australia, menthol, chloroform, olive oil (a common semen symbol) which made her sleepy. The voices would say, "Violet does not love me. Who does she love? She has beautiful breasts. I said, 'go away from me,' and would fight back at them." (Her boy friends, she explained with great pleasure, used to tell her that she had violet blue eyes.) "They" would hang up red lights on the building which made her very angry (sexual motive), and she would shout at them to take down the red lights because they meant immorality, and hang up blue lights and white lights—blue for truth and white for morality (social motives), or at least hang up blue and white lights with the red (compromise). Throughout the psychosis we find that the psychotic content is the product of the conflicting sex and social motives.

She frequently remained nude and was so destructive that nothing could be kept in her room except a mattress. Everything else she tore up and tried to remake into something. The mattress she at times thought was a man to have sexual relations with. At other times she called it a Masonic chart, and while lying on it would have love dreams about her father. She shaped the "chart" into a bell, and called it the liberty bell. She also tried to adjust it in the "tomb of the room," and "pushed it up the hole" (register). Everything she could obtain she would push into the register, such as blankets, books, papers, etc., so that the people up stairs would get them. She complained that she had to work with great speed. This register she associated with her lover's work, and laughed explosively when she spoke of the register as a grave. It is possible that this was a homo-

sexual expression but its associated context makes it intelligible if this tomb (womb) is a symbol like the window. She formed stars with the sheets and blankets and "matched and compared blankets." Her father often called his children his stars. (She compared herself with her sisters—as her father's favorite.)

During the period of acute dissociation, her psychomotor expressions through speech, writing, and acts were extremely brief, disconnected and followed each other rapidly. There was a great deal of external distractibility as well as unconscious symbolical similarity, contiguity, and sound association. She hoarded with purposes, numbers of papers and debris (to remake—create). She selected religious magazines and the Bible and played hymns on the piano and sang when permitted. She wrote numerous essays about "bar rooms and red light districts," "the struggle between virtue and vice," "right and wrong and their victims," etc. Her efforts at writing essays illustrated well the conscious efforts to keep suppressed the unconscious motives, thereby to keep consciousness free of them through the process of projecting an attack upon the exogenous stimuli of the unconscious motives, such as bar rooms and red lights when she suppressed desires for prostitution.

Despite the flood of irrelevant sensory images which the patient was conscious of she was oriented for time, place, and person, and realized that she was in an abnormal mental state. Her memory for remote and recent events was excellent and she was able to do the intelligence tests well. When she tried to calculate she had to take a considerable length of time and explained that it was due to her confusion.

A fragment of her stream of talk which was taken by Dr. Wilson during her examination of the patient is presented, because what at first glance is a senseless confusion of phrases, upon analysis reveals all the motives which caused the dissociation of the personality. The phrases which are particularly indicative are printed in italics. The parentheses are mine.

Q. "What year is this?"

A. "*This is leap year. Everything has a long tail with a comet to it. I have everything here and they belong to Dr. ——. All those keys, they are all maniacs together. Your hair may be curly but it will be stiff when my father gets on the stand. The*

fathers and mothers will show the little kids something. Now don't leave my pastor out."

Q. "What month is it?"

A. "I think it is October (correct). I don't know, *I only know the sun, moon and stars. I never saw a calendar. I never saw the time. Keep them all. I don't care.*

"My Saviour comes to me through my dreams, (and) King George gives them to me. I went up in a flying machine. He smiles at his girls. (and) I can see him night and day. That's my husband George."

Q. "What is the day of the month?"

A. "I don't know. *Black lip, black tip, any old way. This is all a silly mess."*

Q. "What place is this?"

A. "I don't know. It is my husband's hospital or it will be. Someone pulled my hair. I could feel it. (Hallucinates,—looks at the nurse.) Did you do it? Kill me if you want to. *He'll send a light down to the grave to warm me* from that light over there. (Probably referred to an electric light, from which at night beams entered her body as if having sexual intercourse with her.)

"He loves me. There is my son, my man in the moon, he loves me. I am not a criminal. You are my sister, one of the sweetest I ever had. What I have done, I have done for love. I don't expect it in return. They will have to give it to me if they have to go to hell for it. *Red lights, blue lights, any old lights."*

Q. "Are you happy or sad?"

A. "I am happy and sad. A combination. I am happier now that I have done my duty. I'll live forever and turn into a *whetstone* (and) *then I'll be crucified and the man will save me because he loves me. I am not ashamed."*

Q. "Why were you brought here?"

A. "To be a monkey, a baboon, anything you choose."

Q. "Were you ever like this before?"

A. "Oh yes many times. They have tried to come between me and my luck and *the right hand and the left hand, above and behind. It did make me worried before. I dealt with them according to law. You are one of them. Preach for the war."*

Q. "Is there anything the matter with your mind?"

A. "No, my mind is as clear as a crystal. They never thought I acted crazy. I noticed my husband acted queer. I tried to hide his misdemeanors and wrong acts. *I don't like to betray his secrets. I expected to redeem him*" (his impotence). "The pastor and the President are all my sweethearts (father-images), but my husband is not to go to Alaska, Alaska, clothes, furs, wraps, money, right, right, left, left, between, between, travel, travel, follow, follow." (She always longed to travel and hallucinated herself as sailing on a ship.)

Q. "Do you sleep well?"

A. "When I feel like it I sleep and when I wake I carry on hell. Everything belongs to me, this building and my room. *He just keeps me here for himself. . . .*"

"I never have a good sleep for I dream all the time. Last night I sat up all the night looking out of the window watching moving pictures. *They sent Dr. — to purgatory. You are trying to get my Dr. — away from me, but it'll take more than keys or string beans.*

"There was no vulgarity in any letters that were ever written to me. Everyone knows my history (and) there is nothing crooked about me *but they picture all sorts of (sexual) things about me in these moving pictures. They had me doing acrobatic (sexual) stunts at the Bureau of Engraving*" (where her father works). *He and George too were shooting them for me. Both of them are Buddhists trying to infringe on other people's patents. . . .*"

Q. "Does everyone treat you well?"

A. "No, they treat me like the devil. *The nightfall girls, they steal money at the Bureau. Agnes who lived with me, they got me drunk and brought me into the streets. I wasn't happy with my husband but I was with someone else.*"

"I had lots of enemies, I don't know why. Lots of girls were after George—but *he loved me best and his wife couldn't help herself. . . .*"

"They take away my bed and give me a Masonic chart to sleep on. I have prayed all the time to help them. I hear voices from all over the world, everyone I ever knew. They are all in love with me. . . . Everyone is my sweetheart."

If we analyze the already transparent phrases in italics we find that the sex motives utilize sensory images of her sweethearts, father, and pastor with about the same promiscuity. For example:

"This is leap year." The year in which women are popularly said to have the privilege of proposing, or offering themselves as love objects. "Everything has a long tail with a comet to it" she later said meant the male genitalia. "I have everything here and they belong to Dr. —, all those keys. "Everything" meant sexual desire and the female genitalia. "Those keys" meant male genitalia and "all" expressed her excessive eroticism. "Your hair may be curly but it will be stiff when my father gets on the stand." It will be stiff, etc., has an obvious meaning.

"The fathers and mothers will show the little kids something." This may refer to her children but if associated with the preceding thought it expressed her childhood sexual inquisitiveness. "I only know the sun, moon and stars," meaning her father, mother and their children. A "calendar" and "time" (piece) are sexual symbols. Associated with her almost frankly expressed sexual desires for her father she says "My Savior comes to me in my dreams. King George gives them to me. I went up in a flying machine." Her Savior, who saves her from her erotic discomfort, is King George. King means father, and George is the name of the man she wishes to marry and who she insists is the father of her child.

"They had me doing acrobatic stunts at the Bureau of Engraving" where her father works. "He and George too were shooting them for me." Here shooting is an intercourse symbol. "Both of them are Buddhists (Buddy, her pet name for her brother) trying to infringe on other people's patents." He was also her lover.

"He wants me to put that pencil there for him too" (taking a pencil and putting it on a rack). "He tells me what to do." Such spontaneous acts are expressions of the same motives. From the context, the pencil and rack are sexual symbols.

"I'll give my brother to his sweetheart." She often associated her brother's first name with her lover's last name. She was also her brother's sweetheart in dreams and in childhood.

She wished him now. "Safety pins and white ways." Her pastor talked to her about the safety of leading a white life and said that she was in safe hands. "There shall be no patents infringed upon." Her father had been cheated out of a patent. When asked what she meant by the phrase, "keys or string beans," she laughed and said she had not been married for nothing. She would not tell. She was too modest. She talked about "Buddhists" although she knew nothing about them. Her associations to "Buddhists" later were "Buddy,—Brother—Wilfred—Bud—love—great love, . . ."

She talked a great deal about a "conflict over religion and politics." She associated "Protestant—Catholic—Republican," and explained the meaning as herself—Protestant; physician—Catholic; father—Republican. With religion and white ways, she associated politics—red lights—immorality, etc.

She spoke of nightfall girls who live crooked lives—prefer night to day, etc. G. H. was stamped on her bedding. She read it C. H. and said it meant Charley J., her teacher in the sixth grade.

The sex motives expressed their tendencies towards prostitution in the phrases "to be a monkey, a baboon, anything you choose," "I'd go anywhere for Jesus," "He just keeps me here for himself" (she often said that her lover sent her here), "I have lots of company and fellows," "I don't know what they are trying to keep me here for, unless they are making money on me." "The nightfall girls . . . got me drunk and brought me into the streets."

The desires for exhibitionism were expressed in such phrases and experiences as "they had me doing acrobatic stunts," "they picture all sorts of things about me in the moving pictures."

The sex motives also frequently showed a tendency towards expression through masturbation.

Oral erotic and anal erotic tendencies were not observed.

There was some tendency towards homosexual expression in her dream of seeing a nurse trying to influence her to do wrong while she was nude, and perhaps in the phrase, "I like the Indians but they stuck thorns in my side to help those girls."

The psychomotor expressions of such cases are unlimited but they are the products of the same fundamental motives.

During the first three months she believed that her hallucinations were actual occurrences and that she had been "hypnotized," "electrified," "experimented upon," etc. The persistency and intensity of such sensory images and their liability to recur diminished with the subsiding eroticism. Gradually she learned to doubt their reality and her psychic experiences became a "mystery."

During this period she was sad, depressed, and complained that the other patients talked about her, persecuted her and caused her to have the mysterious feelings; wished to know whether it were possible to have telepathic communications, etc.

As the activity of the sexual motives subsided and the conflict with the sexual motives became less severe she no longer thought of Mr. T. as her husband, but as a lover to be met in heaven, and recognized Mr. X. as her husband, but disliked him.

Her dreams she said were always very beautiful and pleasing. They bore an intimate and striking relation to the hallucinatory content. If one studies her dream content as an hallucinatory and delusional content occurring during sleep states we may understand how the same expressive and repressive conflicting motives produce hallucinations, delusions and dreams. That is to say, the same motives present to consciousness sensory images of varying vividness and persistence. She dreamed about her father, that he would help her, and loved her. That she had some papers in her hand and he said to her, "Don't worry little daughter, I will try to get these papers pushed through as quickly as I can." Another time she dreamed that her physician stood by her bed and talked to her. He said, "Don't worry, little girl, I will take care of you. Then I felt a liking for him. Then I had a feeling for him."

She also dreamed that the President came to her as a physician and told her not to worry, that he would take her to the White House. She also had a very similar vision.

She dreamed that one of the nurses was trying to influence her for evil purposes. At another time, several weeks after her dissociated state had greatly disappeared, she dreamed that a white hand, a wax figure, like a man whom she did not know, approached her bed and said, "Peace, little one." The person then told her to make the bed. Still later she dreamed about

her lover but would not tell it because her conscience bothered her.

"I dreamed last night that my brother was kissing and caressing me and then led me to meet and be introduced to a gentleman by the name of Andrews. I also felt the clasp of his hand as he shook hands with me upon introduction. This was only a dream, but upon one occasion I had the pleasure of seeing the vision of a man with an artificial wax hand who held a dove in one hand and clasped my hand with the other, telling me to go and make up his bed in a joking, jolly way and disappearing. When asked to associate with the wax figure, she replied, "I could not tell that. It is too embarrassing. I might later on. I never did anything wrong. I always assured myself that it was necessary." She laughed boisterously (masturbation). Because the hand was so frequently associated with "Peace little one," etc., the masturbation fancies evidently were associated with the father fancies.

The patient's difficulties as well as her methods of readjustment were decidedly biological in that her sexual motives were hyperactive because of their excessive genesis through (environmental) exogenous stimuli and endogenous sensory images (fancies) as stimuli. The sex motives, after their genesis, tended to expression, which was more or less permitted until their excessive requirements conflicted with the restrictions of the social motives and their requirements. It was then that the social motives, which seem to functionate at the conscious, habit, modifiable levels of the personality and constitute the "me," "myself," struggled (negatively) to prevent their own dissociation by the hyperactive sex motives, as well as (positively) to assert their integrity as "virtuous," "moral," etc. To succeed in maintaining their integrity, the social motives concentrate upon an outlet which will be adequate for both the social and sex motives and which is a resultant of expression of the opposed forces. For example, she saw red lights (sensory images determined by the sex motives), protested and shouted, "Hang up blue lights and white lights" (sensory images of the social motives) or at least hang up blue lights and white lights with the red (a compromise). Similarly she wrote many essays about

the "struggle between vice and virtue," "bar rooms and red light districts," "right and wrong," etc., sang and played hymns and read religious writings. The religious music and literature (working for God and Christianity) seemed to effect the most adequate outlet through their social-moral satisfactoriness and the indirect sexual outlet through striving to please God—the father—and feel herself favored by him. Later she included her children in this sublimation.

We find in this, as a neurological function, the corollary of Sherrington's law, that when allied reflex arcs dominate or co-ordinate to control a common path, the antagonistic reflexes must also be inhibited—namely, that to inhibit the antagonistic reflex arcs (the sex motives in the unconscious), the allied reflexes (social motives in the consciousness) must concentrate upon certain common paths of discharge, the behavioristic expression.

The most important mechanism, however, is that, when the coördinations at the levels of consciousness are so adjusted as to produce a certain kind of behavior, if this adjustment (behavioristic outlet) is inadequate, the extreme activity of the sex motives, not being able to indirectly discharge through this outlet or "set of mind" (sublimation), dissociates the conscious coördinations, hence confusion. This functional confusion exists, until between the two complexes of motives (social and sexual), an adequate resultant is established. This resultant usually is a series of more or less symbolical phrases in which the social disguise of the sex motives is to be seen. This neurological conflict is apparent as the manic strives to find an outlet by indefatigably trying to do a multitude of things, now one and then another. The outlets through religious expression, social service, and creating seem to drain the sex motives best, as well as enable the motives at the levels of consciousness to coördinate more firmly, thereby maintaining the personality intact.

The manic is notoriously potent with original creations. Praise his output (reinforcement of his allied social motives by exogenous stimuli and acceptance of the expressions of his social motives), and he is happy. Criticize, inhibit or discourage (dissociate the coördinations of his allied motives), and we meet with a storm of protest, confusion and efforts to control at another level, perhaps far more displaced from the normal or habitual.

This concentration of consciousness, or "set of mind" upon a certain outlet for the suppressed motives has also the emotional economy of preventing direct stimulation and genesis of the sex motives.

This patient "transferred" to her physician and from that time it was comparatively easy to control her. She rapidly gained insight. "The mystery" of "the experiments" that she had undergone (the sensory images forced into her consciousness by the sex motives, despite her efforts to inhibit, "block" them out) rapidly cleared up.

She was discharged as recovered after four months, the personality having completely resumed its habitual systems of expressing itself and reacting to the environment. She fully appreciated, accepted in consciousness, her sexual striving; and has concentrated all her efforts upon religion and raising her children. It is, however, too much to expect a personality, biologically so constituted, to endure the meager outlet for her excessive needs as provided by an impotent husband. She still frankly entertains wishes to discard this outlet.

DISCUSSION

This patient showed certain psychological phenomena so repeatedly that perhaps through a formulation of the data in this case, insight may be gained into the mechanism of some dynamic forces that determine human behavior and now occupy the attention of psychiatrists.

For instance, one time when analyzing some of the patient's visions, the patient asked if I were a lawyer or a congressman and then added that she believed I was a lawyer and not a doctor. When asked why she thought this, she replied that I must be a lawyer gathering evidence to help her obtain a divorce.

In the above phenomenon we see how the very active sex motives, striving to establish an adequate outlet, distort her conceptions of the environment—her physician, through forcing additional sensory images into consciousness which cause her to interpret her physician as a lawyer, and through him realize an outlet.

Another example of this phenomenon occurred, when during

the analysis the patient became fully conscious of her sexual needs, her love for Mr. T. and the fact that he was an unattainable object. She was overwhelmed with anxiety, complained of cardiac pains, and then hallucinated, visually, Mr. T. standing by her. She was quickly relieved to feel that he was so near to her and consciously determined at the time not to give him up.

Here again, the sex motives are about to be deprived of their outlet, hence cardiac anxiety (an overflow through some of the involuntary muscular system). Relief comes when the sex motives force into consciousness vivid sensory images of her lover—kinesthetic and visual—she sees and feels his presence; and then in consciousness accepts them as realities.

We may apply this same interpretation to the psychosis as a whole. In brief, the sex motives discarded the unsatisfactory sexual outlet and after much social wandering they seized upon an adequate outlet through Mr. T. Sensory images (imaginations) were supplied by the sex motives to compensate for the acts and words which Mr. T. did not actually administer. However, when this was withdrawn through Mr. T.'s personal objections, a tremendous wave of emotion, causing anxiety, accumulated. The conflicting motives caused an acute dissociation of the personality and suffused the content of consciousness with a vast array of sensory images and delusional concepts. These sensory images seemed to involve the recent to the most remote impressions of extero-, intero-, and proprioceptors, which at one time or another had played a direct or indirect part in the activities of the sex motives.

As is usual in such cases, the motives continued, in more or less retrogressive order, the recall of all the retained images of the possibly adequate sensations until the earliest and most fundamental strata accessible for consciousness were reached. Hence the array of former lovers and marriages, the father, her "beautiful" love visions and love dreams about them on "the chart," and the voice, "Peace little one I will protect you," etc. This voice was also associated with the father-images,—minister, physicians and President.

It is a moral imposition and biologically improper to say that fundamentally we have an "incest complex" determining

this psychosis. The problem of an *adequate outlet for the expression of the sex motives was essentially involved*. The sensory images and delusional concepts that principally made up the content of consciousness during the dissociated state, seemed to have been forced to the levels of consciousness despite all resistance of the motives which are habitually active at the conscious levels of the personality.

The nature of these sensory images showed several interesting characteristics. (1) That they all, at one time or another, seem to have stimulated sexual motives, or reactions which later were associated with sexual motives. (2) That the images of such sensations, which had been experienced throughout the development of the personality, were subject to re-presentation to consciousness and were utilized by the sex motives to obtain an outlet. (3) The re-presentation seems to have been effected in a more or less retrogressive order until the sensory images of the early childhood and infancy period were utilized before an adequate outlet was established. This outlet did not seem to be adequate until the images of sensations had been utilized which at one time probably caused the most intensive pleasure reactions of the organism—namely, sensations from the father. (His favorite.) (4) That the reality of the outlet depended upon the persistence and intensity of the sensory images. They were so persistent and intense that consciousness could not differentiate their reality from the new sensations of the environment until they could be suppressed from consciousness for long enough periods of time to enable the patient to unconsciously react to this functional difference between sensory images and sensations. Then her “visions,” “experiences,” etc., became a “mystery” to her, which diminished as she was able to recall and assimilate the sensory images and their causal motives through analysis.

Enough reliable data has been accumulated from such cases to justify the formulation of a psychobiological law which seems to determine behavior wherever clear analyses of the motives producing the stream of behavior have been made, whether in comparative, normal or abnormal psychology, or biology.

A motive, no matter at what conscious, subconscious or unconscious level of the personality it may be active, after its

genesis, tends to express itself by forcing into consciousness sensations of exogenous origin or sensory images of endogenous origin which have the function of generating counter, neutralizing reactions. The higher organisms incessantly seek sensations, and in man, if the required sensations are not obtainable, sensory images are utilized whenever possible. This law seems to be true for any motive, whether of the type of anger, grief, fear, shame, sex, hunger, etc. Hunger as a motive to acquire food seems to be generated usually by stimulation of the gastroenteric interoceptive and proprioceptive systems and expresses itself by forcing into consciousness sensory images about acquiring food, methods, etc., until a counter neutralizing motive is generated by the acquired food, stimulating the interoceptive and proprioceptive systems to refuse the intake of more food, hence disgust for food.

In fear, if not too excessive to permit coördinated reaction, the organism strives to immerse itself in an environment of stimuli which will generate neutralizing reactions and produce a comfortable physiological state. The organism usually succeeds by exposing itself to the stimuli which always have produced this comfortable status, or it removes the fear stimulus from its environment by force. Where the stimulus of the fear state is an intolerable endogenous motive involving unmodifiable, unconscious, instinct levels, such as for oral homosexual acts, the organism may strive to prevent itself from becoming conscious of such motives (wishes) and will often resort to any desperate attempt to avoid consciousness of the motive, such as suicide, or hatred of the exogenous stimulus of the motive and homicide. Such phenomena are inexplicable unless one understands that when the individual allows himself to become conscious of the perverse motive it dominates his personality and tends to expose him to the specific stimuli which would have the capacity of causing a neutralizing neurological reaction. The oral erotic often complains that adequate stimulation of the oral zone receptors alone relieves the eroticism.

A young man about thirty years of age, whose mental state for the past four years has been one of more or less chronic dissociation (*dementia præcox*), describes his experiences with

the exacerbations of his sex motives, as follows: "I shall remind you of the present 'Masonic Order,' which, after having had the experience of knowing the abnormality of the secrecies, I was put to a test by relatives as a verification and a proof of absolute supreme order by having a desire for 'Sodoma,' ordered to feel affectionate *against my will* towards another, and had temporarily 'senses taken away' (dissociated state of personality), in other words, rendered helpless, to prove the efficiency, supremacy and ultimately the positiveness of the order. Similar to this, I have had other things proven to me by parental consent, which helped me cast doubt aside when only a young lad and a scholar, about secret organizations and their standing, the 'Masonic' being the ranking. The facilitations through these secrecies *have enabled them to do as wanted and even foul play through its charming order, which seems to control will power temporarily until the accomplishment of an act*"—oral erotic act. (Italics and parentheses are mine.)

This patient repeatedly emphasizes that when his undesirable sex motives become active at the conscious levels of the personality, they determine his behavior, that is "controls the will power" (social inhibitions) "temporarily." They tend to continue to do this until through "the accomplishment of an act" the motives express themselves and expose the organism to stimuli which cause a neutralizing reaction. He further adds that "facilitations through these secrecies" (enticing his secret, repressed, or unconscious sex motives) "have enabled them to do as wanted" (dominate his personality) and expose him to "foul play" (perverse acts), hence delusions of persecution.

During sleep sensory images are frequently sufficient to stimulate to activity the nerve cells causing the emission of semen, gastro-intestinal secretions, respiration, convulsions, fear, and controlling urethral and rectal sphincters, etc.

In psychoanalysis a similar psychophysiological phenomenon occurs very frequently. Just so long as the patient can keep out of his consciousness (forget) the undesirable motives and their sensory images he is quite comfortable, but so soon as he allows himself to become conscious of them, that is, when the sex motives are permitted activity at the levels of consciousness,

if he tries to suppress them or conflicts with them, they cause anxiety and distress by their pathological diffusion through the viscera. The sensory images (memories) at the conscious levels act as stimuli to direct reactions. Psychotics invariably make the fatal effort of "trying to forget," free consciousness of sensory images and undesirable motives.

When an author or scientist, for example, presents a paper to an audience, which he strongly wishes to have accepted with enthusiasm by his commentators, so that (subconsciously) he might be the recipient of certain recognitions but instead he meets with indifference or adverse criticism, he either feels self-conscious, emotionally congested, stupid, tends to hang his head and rubs his brow or in self-defence tries to discredit the criticism. If a last critic considerably makes a few favorable or commendatory remarks upon the merits of the author's work (his sublimations), such biologically required stimuli or phrases are literally seized by the personality. They are types of the required stimuli which effect a reaction that seems to have the function of making the personality feel that its psychic projections were potent enough to attain the desired influence on the environment. The praises cause a reaction that seems to neutralize or satisfy the wish. The physiological state then becomes one of freely flowing emotion, clearness of consciousness and self-confidence.

The environment's recognition is an endorsement sought by the personality as an estimate of its biological potency.

When *A* loves *B*, it is not biologically sufficient for *A* to have *B* accept *A*'s expressions of affection but also *A* needs *B*'s expressions of affection to maintain comfort, to confirm *A*'s feeling that his projections of affection are potent. When *A* is angry with *B*, the anger motives not only strive to express themselves but tend to continue to do so until certain reactions are obtained from *B* which reciprocally stimulate a reaction in *A* which neutralizes his anger motive.

Frazer states in his study of the symbolism and behavior of the savage, "The event which it is desired to bring about is represented dramatically, and the very representation is believed effects, or at least contributes to, the production of the desired event."⁸ The image tends to stimulate a neutralizing reaction in

⁸ Frazer, *The Golden Bough*, Vol. I, p. 102.

the individual, minimizes the intensity of the wish, and necessarily the attending discomfort caused by the ungratified wish.

"One of the principles of sympathetic magic is that any effect may be produced by imitating it."⁹

When, in primitive peoples, their motives require a certain environmental status, if it is unobtainable an image of it is utilized instead.

Such forms of motive expression also characterize the child and are found in cases of dementia præcox.

CONCLUSION

The case of Mrs. X was typical of a common type of acute dissociation of the personality. The patient's psychosis showed clearly that hallucinations and dreams are alike in that they are constituted of sensory images forced into consciousness by the same suppressed motives striving for outlet. The difference seems to be entirely one of intensity. Patients often speak of the varying intensity of their hallucinations. This is well known to be characteristic of dreams and patients often refer to their hallucinatory states as dream states. Delusions seem to be concepts caused by the association of wrong sensory images with sensations. Such coalescences of sensory images and sensations or concepts are utilized by motives, to give themselves an outlet for expression. The associated sensory images, in proportion as they are utilized by the motives, indicate the personality's tendency to avoid the realities of its environment. Motives strive to discard from consciousness all sensations and sensory images that are not of the type needed by the motives, as in irritability with distractions, and controversies, speech defences, diversions, etc.

The personality succeeds in controlling and suppressing its undesirable motives from consciousness by coördinating its conscious levels upon certain common paths—psychomotor expressions.

Such psychomotor trends may be maintained so long as they are adequate outlets for both the social and sex motives of the personality.

⁹ Loc. cit., p. 109.

It is not the organism as a whole, but the motives which the organism possesses that determine its behavior

Motives seem to be active at conscious, subconscious or unconscious levels of the personality and play through the integrative levels of the nervous system ranging from the congenitally fixed reflex systems of the sympathetic and autonomic nervous systems to the most evanescent coordinations of reflex arcs at the conscious levels of the personality. Analyses of obsessive motives and hysteria have shown repeatedly that motives may be retained practically unchanged in the unconscious for years despite their activity to attain frank expression.

Motives that involve the functions of the unmodifiable concatenated reflex systems of the organism (instincts) dominate its behavior, even though they are not permitted direct expression through the conscious levels of the personality.

Motives, to express themselves, must do so through the adequate use of specialized or adequately sensitized neurone systems, and they tend to continue to do so until they have exposed the organism to stimuli which have the capacity of causing reactions that neutralize the motives. When stimuli tend to cause negative reactions (the opposite of the required) the stimuli are avoided, as in partiality to a cause we find the universal tendency to avoid derogatory impressions relative to the cause. These stimuli, to cause adequate reactions, must necessarily affect the organism through the conscious levels of the personality. For example, stimuli are received constantly but cause no sensations until we are conscious of them. Intensity of stimulation often fails to cause consciousness, as in blocking off the receptors in hysteria or study. Frequently a motive carries out its expression through other than the conscious levels of the personality and the individual, not knowing this, will feel a desire (motive) to perform an act, which will later prove to be the same as the act previously performed unconsciously. For example, when one unconsciously places his hat on his head and then a few minutes later searches for his hat to place it on his head. Whenever a motive has expressed itself adequately through the conscious levels of the personality, there is usually no tendency to repeat the expression. This frequently occurs in psychoanalysis, and is an essential function of psychoanalysis in that only through

this means may the individual know the motives in the unconscious levels of the personality. Endogenous sensory images seem to have as much capacity to affect visceral sensations and be utilized as an outlet for the expression of motives as exogenic sensations. The excessive, chronic utilization of this physiological function is always found in chronic dissociated personalities and deterioration.

Worries about *secret* societies, influences, religious societies, personal influences, hypnotism, etc., mean that the consciousness cannot free itself of the influence of undesirable unconscious motives of a sexual nature. Either such undesirable motives must find another outlet or the patient must become conscious of them through psychoanalysis. No amount of reasoning or argument has the slightest effect, argument, in such instances, would be like the process of trying to induce a motive in consciousness to shatter the motives in the unconscious. *This is the method of a dementia præcox patient, who states that by his will and thought he can shatter the evil influences that are working on him.

I am indebted to a confrère for the suggestion that the splitting or dissociation of the personality seems to be caused by a conflict of the neurological functions between the instinctive and the habitual integrations of the nervous system.

I wish to thank Dr. William A. White, superintendent of the Government Hospital for the Insane, for his permission to use the case of Mrs. X, and for his interest and encouragement in the studies of psychopathological processes which have made this research study of clinical material possible.

PSYCHOANALYSIS

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"Blest are those whose blood and judgment
Are so commingled that they are not a pipe
For Fortune's fingers to sound what stops she pleases."

—*Hamlet.*

In emerging from metaphysics the young science of psychology has followed the natural course of working from the more obvious and concrete to the less evident and abstract. The primary sensory mechanisms and their correlates in consciousness have been timed and measured until we have a fairly definite knowledge about perception, memory, attention, etc. All this is valuable and important but I will venture that every medical man who has perused an ordinary text book on psychology with the hope of finding there something that would help him to better understand the mind of his capricious, moody or depressed patients has looked in vain. The reason for this is that the psychology of the emotional life does not readily yield itself to experimental study and so the discussion of the emotions is still in its infancy. Again as Dr. Sidis has emphasized in his recent book "The Foundation of Normal and Abnormal Psychology" it is in abnormal minds, segmented by disease, that we can best study mind elements, and the writers of text books on psychology have done little work with diseased minds. Though much data on the emotional side has been collected relating to various types of mental deviation, it remained for the genius of Professor Sigmund Freud of Vienna to breathe life into all this material and to establish a wide-spread interest in the neuroses, by pointing out the main source of emotions and showing the relations between our fundamental desires and our acts, as well as giving us the method by which the motive of the act may be uncovered. In other words Freud built up for the first time, a working psy-

chology of the affective or emotional life by careful analysis of the sick mind and showed that when the patients were made conversant with the cause of their symptoms, and the reason explained, they got well.

In order to make myself clear and lay a basis in abnormal psychology for our discussion it will perhaps be best to begin with some definitions and give new meaning to some old terms. Freud found it necessary also to coin some new words to make his meaning concise and these will have to be understood.

First.—Psychoanalysis is a method of discovering in the mind forgotten experiences, the emotional tone of which is still active and is the determining cause of physical or mental conditions. Though it may be used upon the healthy mind experimentally, it is primarily a therapeutic method.

Second.—Psychological determinism is the doctrine that in the psychical world, as in the world of matter, every event must have a cause. This is a necessary postulate for psychoanalysis.

Third.—A Thought "Complex" is a system of ideas or associations with an especially strong emotional tone. For example—suppose a man to be an ardent yacht's man. The interest which he attaches to boats would make his thought system connected with them, of especially high tension and might be called his yacht-complex; everything in anyway associated with boating would be part of this goal idea. This yacht complex would naturally make everything connected with his pet hobby more highly colored and more quickly perceived than the details of matters in which he had no interest—a collection of postage stamps for instance.

Fourth.—Conflict.—A complex may be of extreme interest to an individual by virtue of his native mental soil and yet be out of harmony with the code of ethics under which he has been reared or opposed to his own best ideals. For example he may be interested in, and desire another man's wife but as this is out of harmony with ethical ideals, a conflict arises in his mind between the love-complex and the rest of his personality.

Fifth.—Personality may be defined as a collection of unified complexes (ideas, emotions, memories, desires) existing harmoniously together and constituting the individual mind. There may be more than one personality in the same mind as a result

of the presence of incompatible complexes. As the result of such a complex the mind must do something with the obnoxious complex in order to restore peace and harmony and unify the personalities. It accomplishes this in one of the following ways:

Sixth.—Rationalizations.—Most commonly in simple conflicts we build up some reason which may really not be a logical one at all but appears logical enough to satisfy us and so allows the conflicting complex to reside in peace. For example—a man knows he ought not to smoke because of his health but he enjoys it and wants to, so he pacifies his conscience with the affirmative reason that he can think better when he smokes, or the negative excuse that he might do worse things, i. e., drink, and so he goes on smoking contentedly. That is, he rationalizes his smoking to himself on these grounds and so satisfies his better self or censor.

Seventh.—Repression.—The less logical mind, or a more critical censor however, finds it easier to put the painfully conflicting complex out of mind, to forget it, to jam it into the unconscious and so to remove it entirely from the field of conflict. This deliberate forgetting is called repression and is a process about which Freud has built much of his explanation of the effect of emotional conflict.

Eighth.—Disassociation.—When a thought complex is repressed because of its incompatibility with the better part of the personality its intellectual content is forgotten by the active working mind, but its emotional tone (i. e. the energy or interest which initiated the complex in the first place) remains in the under mind unblended (unsynthesized) with the personality as a disassociated or segregated bit of mind. Because its intellectual content (i. e. the desire for another's wife) is not acceptable to the conscious mind it is naively turned down and not known to exist, but it none the less is active and something must become of its energy.

Ninth.—Displacement.—Freud points out that here is to be found the cause of all of the mental and psychical symptoms which we are called upon to treat in the psychoneuroses. The headaches, confusional states, faints, epileptiform seizures, tics, obsessions, phobias, impulsions, spasms, paralyses are all dependent upon the displacement of this conflicting disassociated energy into neural paths that happen to be open and hence offer

the least resistance to the spurious energy which has failed to find its outlet through normal blending or synthesis with the rest of the conscious personality and hence has become diverted into some of these less resistant channels and converted into symptoms.

Tenth.—Symbols.—Such symptoms are said to be symbolic and tend to take on the kind of discomfort which happened by accident to be present at the time of the occurrence of the painful experience. This moment in time, therefore, is called the *accidental moment*.

Eleventh.—Psychic Trauma.—This very expressive term is given to the thought complex which, because of its great incompatibility, requires to be repressed in order to preserve the superficial unity and harmony of the mind. Let us take an example. Suppose our patient to be an esthetic young man of high ideals. At a watering place one summer he meets a charming young woman whom he learns to love. He has about made up his mind to propose when he is unexpectedly introduced to her husband (psychic trauma). All the associations and desires which go to make up his love-complex have suddenly become incompatible with his ideal of manliness and must be forgotten (repression) if he is to live at peace with himself. At the time of introduction he had walked to the depot in the sun, after a large meal and so had some palpitation and a slight headache, the engine was making a distracting noise (accidental moment). He succeeds in forgetting to think of the young woman in the light of a lover but he gradually develops a chronic headache, palpitation, dyspepsia and a dread of noises and trains, slight walks produce severe fatigue (all symbolic displacements dependent upon the channels of least resistance at the time of the psychic trauma). The love-complex has become split off from the rest of his personality, it has become a disassociated personality, or a parasitic consciousness (Janet) and this mental conflict has caused temperamental changes, he is moody, irritable, sleepless, etc.

Further this young man dreams and in his dreams the desires which he was unable to fulfill regarding his sweetheart will there be lived out in fantasy (wish fulfillment).

The psychoanalysts have come to place much importance upon dreams. They have found that the mind uses dream life

to fulfill wishes and yearnings that are impossible of fulfillment in the waking life because of their incompatibility with the social or ideal consciousness.

Let me remind you that the neuropathic mind is loosely knit, flimsily put together. It has not learned easily and rigidly to put aside those of its child desires which interfere with its progress and adaptiveness to society. It is a fearful mind often tainted with a sense of the unreality of things. It conforms superficially to real life, but it has not the courage to give up the things which are pleasurable; so hypersensitive and lacking self-control and logic, it magnifies slightly jarring experiences which would be easily surmountable by a more decisive, firmly knit and logical personality.

These neurotic people carry over into adult life the phantasy life of childhood and when actual happenings get too strenuous for them or they cannot achieve the desired end in reality, they hide behind a barrier of silence or aloofness and live out their wishes in phantasy. This day dreaming is much commoner than is supposed and can often be elicited after one has gained the patient's confidence.

Now this dreaming and phantastic mind gives a vent for the fulfillment of wishes but often disguises and distorts them in a most grotesque way especially at night when the higher consciousness is thrown out of gear, as it were, by sleep. The dream of the child whose experiences are yet very simple, expresses directly his unfulfilled desires. He has perhaps wanted a particular base ball bat which was denied him. The next morning at the breakfast table he tells in glowing terms, of dreaming that he was captain of his nine, and that he made a home run with his favorite bat which his father had bought for him, thus realizing his desire.

The adult dream is quite different in as much as it occurs in a mind of many times greater complexity where the avenues of association ramify through labyrinths colored by many forgotten incidences of varying emotional value.

Freud says that the stimulus to the dream is invariably to be found in some incident of the day preceding and that starting from this idea, this chance association may be traced back, thread by thread, to the wish by taking each dream-thought separately

and having the patient in the waking state tell all the words or ideas that are associated in his mind with it. Then take the next dream-thought, etc. Dreams are built up out of the material of the unconscious and sub-conscious mind and are naive because the conscience sleeps. They form the best material for analyzing the repressed and, therefore, pathologic complexes and it is these very complexes which embody the fundamental and ungratified cravings of the neuropathic mind, and hence cause the symptoms. The analysis of dreams is a complicated piece of work requiring much study and patience. It sounds like mythology but I would urge the reading of Brill's Translation of Freud's Dream Analysis before expressing an opinion as to its value.

METHOD

And now how are we to apply this method? No apparatus is required unless one wants to get the aid of the association test in which case a stop watch, paper and pencil are all that is necessary.

The personal requirements of the physician, apart from an understanding of the method and its aims, are to be a sympathetic listener and to possess tact and ability to gain and hold the confidence of his patient. If he is an easy and convincing talker and ready with reasonable explanation this is a further aid. It is desirable to have a comfortable chair or couch for the patient in a quiet room and to be as free from interruptions as possible. It is, therefore, better to choose a time of day when these conditions can be best secured. Freud prefers to have the patient on a couch and to sit where he cannot be seen by the patient so that she may have freest possible associations. Under these conditions the patient is instructed to tell her own story as completely as possible. She is told that no incident however jarring is too trivial or unimportant to be recited. She must empty out her mind (the cathartic method). These conversations should consume about an hour and should be repeated every day or two at first and later at longer intervals. Freud says that no one should undertake psychoanalysis who is not willing to persist for from six months to a year. For an absolute cure this may be true but I have seen many practical symptomatic cures in much less time.

The dream is to be recounted each day if there is one and pulled apart and elaborated piece by piece until its full connotation has been obtained. If it is not completed at the sitting it is dropped and a new one taken up next time. The mannerisms and actions of the patient must all be carefully watched especially any unconscious gestures or mistakes. They may be clues to repressions which will come out later on in the analysis and are guides for interrogation. One does well to withhold explanation for a time in the hope that the real cause of the symptoms will dawn upon the patient automatically or until they begin to get clues or some insight. When they can grasp reasons themselves they are much more convincing.

Though I know that it is not approved of, I have found personally that I could get very good results by having the patient write down her history in detail and it is a time saving device.

After this rather lengthy and I fear somewhat tedious discussion of the psychological principles involved and the technique of the method, permit me to offer some cases as proof of the beneficial effect of psychoanalysis. If you are interested you will find some further cases in the *Boston Medical and Surgical Journal* for June 11, 1914, in the papers by Drs. J. J. Putnam and L. Pierce Clark. These cases are of especial value because they so well illustrate the value of the method and its wide field of usefulness in a class of patients that we have, heretofore, regarded as hopeless—suicidal impulses in old men, dementia-precoc-like cases and the like.

My first case is purposely chosen because of its crude, striking symptoms, and illustrates so well the father-complex.

The case is that of a girl 21 years old who graduated from high school with great effort and began college but had to give it up after a month "because she could not make her mind work," everything was confused.

For seven years she had suffered from distress in her head located principally in the vertex as a sense of fatigue. Fears of many kinds played a prominent part. A sense of terror finally dominated her mind, and a crisis came one day last fall when she had an hysterical faint while shopping. For some years it had been recognized at home that she was odd and did little purposeful work about the house, but after this fainting attack she was

recognized as a nervous invalid and was placed first in a nurses' home and later in a Nervine. Obsessions and impulses grew apace, she could not sleep and had night terrors when she would scream and run out of her room saying she must kill herself. It was considered by two excellent neurologists that she was dangerous to herself and possibly had dementia precox and she was committed to a State Hospital. Among other statements on her committment paper were these—"She fears that she will kill herself or a baby or harm someone. She sleeps badly and is subject to impulses. She hears noises (not real) call her names. She told her nurse she was impelled to throw herself from a third story window. Complains greatly of noises." Objection was raised by her family who preferred private hospital care and she was, therefore, brought to our institution.

She seemed to me to be a suitable case for psychoanalysis, so I explained to her the *modus operandi* and its purpose. *To save time I had her write down her history and feelings, and I will let her tell her own story, condensing it for the sake of brevity. She says of herself:

"I was a frightened, timid, imaginative child, extremely sensitive, a brooding sensitiveness, always trying to solve problems of injustice. As a child I had a peculiar power of disconnecting myself from myself and sometimes I can do it now, especially after reading, sleeping or unusual mental exertion."

She had a brother who was a degenerate and who teased her most unreasonably and cruelly and who later played a part in her neurosis by acquiring gonorrhea of which she lived in terror. Her mother was a mild, uncomplaining woman who was never well and who died a year ago after several paralytic shocks which caused her (the mother) to be very suspicious and unreasonable. The mother's mother came to live with them at the beginning of the mother's illness and aggressively assumed the management of the household affairs. Our patient writes of her—"She was the meanest souled woman and yet had the faculty of covering her tricks. She was cruel to my mother but very good to my father when he was in her presence. She liked my brother who was similar to her temperamentally and would lie for him when he did not lie for himself. She made havoc in our family life. She fretted me and scolded me continuously."

These were some of the undercurrents which formed the environment of this neurotic country girl of dissolute family, growing up without other diversion than that of a scolding, jarring family life where sickness, self-indulgence, ill temper and poverty vied with each other. She was easily the flower of the flock and possessed a fairly good though loosely synthetized mind.

At the time this patient came under analytic treatment the incidents about to be related though out of mind were mostly close beneath the threshold of consciousness and needed only an explanation of the importance of a searching mental house-cleaning to bring them to the surface. Indeed this patient, like one recently reported by Dr. L. Pierce Clark in the *Boston Medical and Surgical Journal*, really did her own analysis and made her own adjustment (rationalizations) as she proceeded. I explained "psychic trauma" to her and asked her to see if she could connect one with about the time of the beginning of her headaches. This is what she found.

That at the age of thirteen, a year before her menses, a member of her family whom she had greatly loved made improper approaches upon her in a fondling manner which made her hate and loathe him and wish that he would die. She did not dare go near him by day and was in perfect terror at night fearing he would come into her room, which he actually did twice. She says—"Before this time I had been a child. This thing awakened impulses and sensations which I had never had. I was so unhappy and frightened that I told my mother; gradually after some months it ceased and the memory of it faded—I forgot it or thought I did."

Telling her mother was, of course, the natural, child-like thing for her to do, but it had an unhappy sequel, for when her mother became paralytic and mentally unbalanced this incident formed the basis of the mother's main train of thought and suspicion and was a source of great unhappiness to the girl. A year after this incident our patient matured and having succeeded in repressing her trauma she was fairly well for a year except for the headache which started about this time, but so insidiously that she cannot place its exact date. At fifteen she was out of school for a year because of the headaches and says that at this time her first sexual thoughts appeared. At her

periods especially, every man she saw she seemed to imagine in a nude condition. By sixteen this state of affairs had worn off and "the big fears, the peculiar nervous conditions, the inexplicable queerness came." She suffered thus until she was eighteen, when she 'felt like a normal human being' until her brother's venereal attack and his attempt (as she thinks) to infect her by leaving soiled towels in her room. She got a doctor's book and learned how to protect herself but she thinks this only increased her fear. Then her mother died, and she took the stand that either she or the grandmother must leave the house. This brought down upon her the condemnation of the family which was the last straw.

The full recital of the details of the case cured the patient and now for nearly six months she has been happy and self-supporting for the first time in her life.

I do not know that all the statements recited or written down by the patient are true though I have verified some of them. They may have been fantasies of the persistent child's mind (just as a thymus gland may persist) but this does not matter for our purpose. They were real to the patient and had to be unearthed and adjusted before her mind could be unified and made efficient. As she herself said in her first writing "I have several distinctly different personalities, fears played a most important part in my life. I have been shrouded in fears from childhood."

This case is so concrete that it is especially useful for discussion.

The psychoanalyst is constantly accused of being sexual minded, of even suggesting this line of thought to the patient and then finding what he is looking for.

Could anyone doubt the sexual origin of this patient's psychic disease? Certainly the idea of suggestion can at once be eliminated for all evidence was written voluntarily in my absence and I have the data in the patient's own handwriting.

Freudians agree that the cases to which psychoanalysis is applicable all have their basis in a neurotic mental soil, a fact which is well born out by this case. The psychic trauma and its repressions are vividly told by the patient even to her wish for the death of her persecutor, though he was dear to her. With the repression of this distressing complex came its inevitable

physical equivalent through conversion of its energy in the form of vertex headache and fears and a gradual change in temperament. The dream life of the patient was prolific but she recovered so rapidly under free recording of her associations that analysis of them seemed unnecessary. It is not pleasant work for the patient and it has always seemed to me that the less one can do and get results the better. Simplification is always justifiable.

CASE II.—The patient is a rather large, ungainly young woman, twenty-two years of age. Her father is a mason and florist in a small town, and is living and well. Mother also living and well. Patient is one of several children. An older brother is very unstable, has periods of religious fervor and of debauchery. Patient went to school from five to thirteen, but much of the latter part of the time was out of school on account of illness. From a child she suffered from night terrors. Patient was temperamentally timid, fearful and hypersensitive. She was of a worshipful nature, and fell in love with one female teacher after another, liked to carry them flowers, fruit, etc. To her they were all goddesses and she envied their brilliancy. At fourteen she menstruated normally, and has never had any menstrual trouble. She entered high school at fifteen but learned with great difficulty, and thinks she did not "take things in" as the other boys and girls did. She was subject to neuralgia and had occipital headaches at this time.

When fifteen she took great interest in the church. A young minister came to town whom she greatly admired. He made of her and was not altogether discreet, and she permitted this attachment to take a strong hold upon her mind, spent much time decorating the church, etc., and built up about his mental image an extensive psychic elaboration with a strong emotional content such as only a neuropathic temperament will do. He persuaded her to join the church and baptized her. But he was already married, which made it necessary for her to suppress this admiration for appearance sake, thus starting a strong mental conflict. At seventeen she began to run down, missed school often because of ill health and finally gave it up in her junior year at nineteen. During the last year of school, after the death of her favorite

uncle through accident, she began to have fainting attacks. Patient says that she did not lose consciousness but fell on the floor and was delirious, talked a lot for an hour or so and cried. She had had weak spells before this but had never fainted. Since, these attacks have occurred with increasing frequency and for the past year or more have occurred at night with intense night terrors, when she would wake from sleep in a trance-like state, scream loudly, tear her hair, throw herself about, clutch her throat and beg not to be hurt.

Sleep had been very poor for four years with much dreaming of an unpleasant character—common dreams were that she was falling from high places or climbing steps that gave way under her. People were frequently killed or died.

When the patient came for treatment she was having either night terrors or faints in which she actually lost consciousness every two or three days. She dreaded to go to sleep because of the dreaming which was practically constant and terrifying, so she was much reduced for need of sleep. She dreaded to meet people, a condition which has gradually increased with the progress of her illness as had other abnormal temperamental traits.

Physically she had no defect except a slight spinal curve, though vasomotor instability was evident from the rapid change of color in her cheeks. There was a fine tremor of the closed eyelids and a reticence of manner which bespoke a nervous temperament.

It seemed evident that this young woman was suffering from an anxiety state built upon an hysterical mental soil which to Freud and his followers has come to mean a sexually unstable temperament. The discussion necessary to the full elaboration of this case would involve the whole subject of hysteria and more especially anxiety-hysteria (Freud). So I shall content myself with a simple statement of what was actually done to get her well.

She was under treatment for three months and under observation in a working position for a month longer.

At first a careful history was elicited from the patient, both family and personal and the necessity of perfect frankness and

honesty of statement impressed upon her. She was given Freud's "Theory of Hysteria" (Brill's translation) to read. I have found this a convenient method of determining whether or not psychoanalysis is likely to be of use. If it interests the patient I take advantage of that interest, if not I discard it for the time being at least and substitute talks on general psychological subjects. In suitable cases I have frequently been able to interest the patient in this line of thought, if not it is dropped. It is surprising how few persons have any idea of mind structure or why they think, feel and act as they do. In these talks I have always held to the importance of the brain structure as the basis of the mind function, preferring not to enter any theological discussion. Many patients have already sought the church or some healing cult, believing their illness to be a moral one, and they are frequently filled with doubts and misgivings about their religious teachings. It seems to me better to refuse to enter into this part of the subject except to urge the patient to accept the creed and doctrines of the family belief. For our purpose it seems better to stand firmly on a known, if materialistic, foundation. There was much religious disturbance in this case, which was purposely avoided. It grew out of the complex associated with the minister. The patient at once thought she saw the application of the Freudian principles to her case. I, therefore, picked out leading emotional experiences in her history, and asked her to write a letter two or three times a week elaborating upon the details of these experiences. I do not ask to see these letters unless the patient is willing, but the act of recalling and setting down the emotional episodes seems to be a good way of clearing the mental fog. The concentration necessary to accuracy frequently re-establishes the original emotional feelings, and makes the patient worse for a time. This fact aids in determining the importance of the experience to the normal harmony of the mind. The exacerbation is very transient and the patient is soon better than before. Another great advantage of setting things down in black and white is that sometimes the patient who thought her troubles would fill volumes finds that a few paragraphs are sufficient to state all her ills, and this has a diagnostic value, for such cases are probably not hysterics, and not subjects for psycho-

analysis; they are mild cases of manic depression. It is important to determine this distinction early, as such cases are often harrowed by the thought that possibly a sexual perversion is at the root of the trouble. It adds another excuse for worry and depression. The real case of hysteria will usually write long letters, setting forth the details of a blighted or ill-chosen "affair" in vividly dramatic terms, though sometimes, it must be confessed, with an accuracy and discrimination which makes one doubt the correctness of the tact he has chosen. All hysterics are not dramatic, as the older teachers following Charcot would have us believe.

Another method by which the emotional complexes of the patient were determined was by means of the association test, a simple procedure which should be used oftener than it is. A little experience allows one to pick out the significance of the delayed reaction and a little questioning will usually elicit from the patient whether or not they have any important bearing.

The dreams, too, were of value in the case and were frequently shown to symbolize suppressed desires. Especially did the minister come into the nightmares. Often her first cry would be "Please don't kiss me, you ought not to," or "Oh save her [baby sister] don't let them kill her." In talking with her she acknowledged that she loved the gentleman in question and that he had frequently kissed her. She desired this but felt it to be wrong and had fought against it. Also that it was a frequent thought in her mind. The killing of the child symbolized an affair of her brother. He had got a girl into trouble and subsequently married her, but our patient had suppressed the desire that the child would die so that her brother's guilt might not be discovered.

The result in this case justified the means. Sleep became quiet and restful, and dreams much less frequent and disturbing. The night terrors stopped, and for six months now at home this patient has been practically well. Of course, she will always have an hysterical mental soil and may have relapses. She will also yield to less severe strain than her more fortunately born sisters, but she at least now knows how to protect herself and will be less likely to repeat the breakdowns because of the re-education she has undergone.

CASE III is one of obsessional neurosis. The patient is a woman 36 years old, born near Boston of American parents. Her father is a successful business man, but is fearful about himself and consults his physician on the least provocation. Her mother is peculiar and has had one attack of manic depression. There are four children: one has tuberculosis, one slight heart disease, a third is mildly alcoholic. Intellectually they are all above the average.

The patient's early history was not unusual except that she was a moody child and from an early period had headaches. She did well in school and completed high school. She has always been considered as odd by her friends, and at home has been increasingly difficult to get along with. She has been reticent and retiring in the presence of strangers, at times rude and refusing to speak to them.

Some three years ago as she was getting worse, she was persuaded to take up Christian science, especially on account of her headaches. Being of a logical turn of mind she attempted to get some sense out of it. The more she read the more bewildered and confused she became. In her own record of the case she says: "The night I finished Mrs. Eddy's book I read from ten until two. When I had read it this queer pain began at the top of my head. It ran to the back of my head, then it seemed as if fire ran into my mouth and around. I heard a voice (in imagination, as one would in a dream) say "Hello, dear." The voice was very sweet. My misdemeanors and sins seemed to come before me and I kept thinking how sorry I was and that I would do better in the future." She got only worriment and annoyance out of Mrs. Eddy's philosophy and continued to grow worse. Her headaches increased as did her temperamental oddities. She distinguished two kinds of headaches, one a real pain, and the other, a more constant one, being a sense of distress and confusion "as from a disturbance of thought." Finally she became so much out of accord with the family that it was deemed wise to send her away. At this time she had a habit of gathering up odd things—dishes, doylies, silver, etc., from the house and locking them up in her room. She was capricious, whimsical, impulsive, obsessed. She wanted to wear somebody else's

shoes or dress ; had periods of depression and weeping or would be morose, refusing to converse. Would run out in the hall in her night clothes as if she were frightened. She had lost weight and was very restless especially at night, when she would move the furniture about regardless of the comfort of others. This patient seemed to be a case of neurosis and was urged to use her superfluous energy in writing down her thoughts each day without reference to their importance or sense. This she did and I will let her tell her own story, but as it is very long it will have to be much abridged.

She says : " There is no rhyme or reason in all this and I only wish it were done and over with. Just now it came to me that I should jump out of bed and go tearing all over the house. I wish I understood the drift of Dr. Ring's methods in wanting me to write down all my thoughts. I must be pretty badly off to be willing to put such things on paper, but then I do so want to be better. Anyway the head is better than it was, it does not ache so much and when I am writing the ache will go away altogether. I am sleeping better too and that is nice ! It was so dreadful to be awake all through the night and my thoughts kept crowding so one on top of the other. I have had a headache all the afternoon and I would not write down all my thoughts, because all I thought of was my sins and everything wrong that I had done in my life. My pride, my wicked pride kept me from being willing to put down the things that I had done, and the things I should have done that I have not done.—My imaginary sins bother me so much, but the things I have really done, except to think some one might know, have not troubled me,—and this is my pride. All of the commandments that I have not broken in imagination I have done so in reality.—I have been deceitful, stingy, mean, a liar and a thief.—There is a man, he is married now and I have not seen him for four years (this was the time of beginning of her breakdown). He used to make love to me, kiss me and put his arms about me.—I remember the first time he kissed me I was so mad.—He used to take me canoeing on the river, I liked it and I liked having a man take me. My family never met him and he was a man my father would not have liked me to know. When I went with him I always told some lie or

other—we went to the theatre and to lunch in Boston.—I wrote him many letters and I had many from him.—I burned his letters and his picture long ago. I have always been thankful that nothing happened that should not happen. I did not really love him, he just fascinated me. My nature is passionate and that is all he appealed to. Three times I came near slipping up but I did not. Once out canoeing, once at the canoe club and once at home after the theatre. Also I saw him several times after he was married. That was all my fault too. I hated to give him up. I did things I should not do. I let him kiss me and then I pretended to be so good. I am just a hypocrite.”

Here then was the psychic trauma—the emotional conflict between her fundamental animal nature and the social code by which she was bound by virtue of her teachings and environment. We all face this conflict but this woman's innate psychic soil happened to be of a neuropathic type which demanded a greater degree of internal harmony than usual in order to preserve an easy and comfortable adaptation to its environment. The result of the conflict she also tells, though she had not joined cause and effect in her own mind.

She says: “It gives me headaches to read (she has amblyopia) but it just serves me right for reading after I have been told not to. I don't really think it is my eyes because the minute I begin to write the headache goes away a little at a time (suggestion). Just think, before Dr. Barbara left me today I had that dreadful feeling of grabbing her by the throat. If I cry any more I shall have a real headache. So Dr. Ring says he will bring me these writings all back and will talk them all over. Isn't once enough to go through with such things? Well I suppose he knows, but sometimes it seems like Hell! I wonder why we are born to suffer with such minds. It seems as if it would take a long time to unravel this tangle. The only thing that seems to help my head is to put down all my sins. Now how dreadful, I asked a nurse for a knife to sharpen my pencil, after she had brought it she stood up close to my bed while I used it. All the while I had the pen knife in my hand all I thought of was that I would jab it into her anywhere so long as I stuck it in good and deep—the same miserable feelings I used to have long ago. When I sat down to the table near the carv-

ing knife my fingers ached to pick it up and pull it across my throat. I have had this thought many times. One day I remember standing near a bureau on which was a pair of scissors, the thought came quick as lightning—"pick up the scissors and cut your throat." I turned away in horror and lay on the sofa trembling. Then, too, in those days and since also when a person said anything to annoy me I would think only if I had my fingers on that person's throat I would choke the life and breath out of her. The horror of it would strike me and I dreaded that some time I might do such a thing if I lost my self-control. I want to get over these horrors that stay by me day and night. I must settle about these dogs—well to begin with, a mouse was in the room one night,—(in imagination)—I chased the mouse out of the way, then later I heard cats a-wailing outside; then in imagination I wished to have the noise cease and the cats stopped yelling or I thought they did. Then once more (same-night) the dogs began to bark. This time I said to myself, How absurd! Let the dogs bark! I won't have any more nonsense. The dogs kept on barking. Since then hearing a dog bark or seeing dogs near me I imagine they will go at me."

Dogs frequently enter into the patient's train of thought and must have been present during some period of psychic trauma, though I did not learn just what experience, perhaps one of the nights of her theatre escapades or the like. This is what Freud meant by his accidental moment. It would be safe to assume that during the noise of the mouse and the cat she was sufficiently pleased with her train of thought to deliberately exclude these intruders and that by the time the dog was heard remorse had set in, and so the barking coupled itself in consciousness with the revengeful and antagonistic mood then present, thus becoming the accidental, intellectual symbol of the emotions, the memory of the real causal experience being suppressed because not acceptable to her better self.

Again she says: "That night (after reading *Science and Health*) the fierce headaches began which lasted so long. For three nights I was in a state of doze. The nurse thought I slept but I did not. I imagined all things from going to heaven down the other way. I saw my funeral, every one was sitting, around, then I (in imagination) went into a casket, and was put into a

carriage, heard the door slam (may be there was an entertainment at some house, for there seemed to be carriages in the street) and was driven away, put into the ground, and the worms began.—One of the other nights was bad, something kept coming nearer and nearer, it seemed to be the devil—he came down the hall, a long hall to my room. When he arrived at my door I thought the handle clicked as if some one would open my door.” To Freud the worms and the devil coming to the door would be wish fulfillments.

From mythological times the devil has served as the outer excuse and symbol of the bad in us. She wished a man to come to her but it was wrong; therefore he was the devil. Of course, in her waking state she would not have acknowledged this and even in her dreams she transposes it to a form admissible to her censor (or better self). When in Goethe’s great drama, *Marguerite* finds herself pregnant it is Faust who stands malignly by and is blamed.

To Freud all penetrating articles are symbols of the male organ, scissors, knives, worms, etc. The snake of course is the traditional symbol that plays its tragic part in the dramatic fall from grace in Eden. In our patient’s case scissors, knives, worms, etc., were all used at different times both waking and sleeping.

This patient might well have passed for a case of manic depression, so manic was her behavior at times and she was not accessible to conversation or explanation, so that early experiences could not be obtained. Could these have been carefully worked out I believe that she might have been entirely cured. As it was, after about two months of this work she went away implusively and could not be persuaded to return for further treatment. However, she became rapidly better. After two weeks her sister reported that she was better than she had been for years and with the exception of a month some two years ago when she became self-accusatory and depressed, has now remained a pleasant and acceptable member of the household for four years.

TECHNIQUE OF PSYCHOANALYSIS

BY SMITH ELY JELLIFFE

(Continued from page 296)

These conscious attitudes to the members of the family group are not, however, invariable criteria of his more fundamental unconscious ones, yet they are of great importance in affording clues to early infantile repressions. The family is the first training camp, as it were, for the child's activities in gaining his social bearings. His later attitude toward men, women and things is patterned largely after his infantile models. We can here trace the workings of the Œdipus formula in its gradual evolution away from phantasy to reality.

This formula has shown that the boy must have certain attitudes toward others of the same sex, mostly antagonisms, from the primitive wellspring of energy, and attractions toward all others of an opposite sex.

A young woman to whom, in the early days of my psychoanalytic work, I had announced the Œdipus principle rather crudely, responded with much heat, "But I have always loved my mother, and we three sisters are devotedly attached to one another. The idea of rivalry among us sisters is impossible."

"Yes, yes," I said, "that is true, but you are speaking of your conscious attitudes. We will not comprehend the pain between your shoulder blades by accepting the conscious attitude as the whole story, we must see what is on the other side of the picture."

It did not take long, by the study of the unconscious processes, to find that the pain between the shoulder blades was the symbol of a "stab in the back" from her, consciously, most loved sister. Behind it lay concealed a very intense rivalry, a rivalry which, as will be seen, is a necessary part of the working out of the Œdipus idea, and one which, it may be maintained, is a neces-

sary aspect of a comprehensive biological scheme for social evolution.

This biological scheme has been stressed particularly by Rank in his study on the "Myth of the Birth of the Hero" and he has called it the "family neurotic romance."¹ It is a universal phenomenon, and must be worked out with each patient. They must see for themselves how they have evolved their own dream of power in opposition to all the other members of the family.

I am assuming that Rank's fundamental study will be read by one interested in mastering the technique of psychoanalysis, yet it belongs in this place in the development of the Oedipus hypothesis and a short résumé of the chief principles involved is desirable.

Every child is an egoist. It has been seen why this must be so in order that he may live at all. It is equally obvious that if social adaptation is to take place, he cannot remain one, at least not at an infantile level. Every child, in his egocentric fashion, constructs for himself therefore his little hero-myth. The will for power, in danger, thrusts in a phantasy substitute and thus aids the work of repression, as we have already discussed. Inasmuch as the stages through which any one individual child may go are usually much abbreviated, and difficult of interpretation by himself, of himself most of all—that is why most of us deny we have ever had such fancies—Rank turned to a study of the hero myths of the world, and by a comparative study of these ancient sagas, was able to reconstruct what goes on in every child probably, although, for many, such processes are hidden. The evolutionary principle of recapitulation again does service in the understanding of these psychical structures.

The standard formula for these ancient hero-myths is formulated as follows: "The hero is the child of most distinguished parents; usually the son of a king (with us some important personage, governor, millionaire, or what not). His origin is preceded by difficulties, such as continence, or prolonged barrenness, or secret union of the parents, due to external prohibitions or obstacles. During the pregnancy, or antedating the same, there is a prophecy, in form of a dream, or an oracle, cautioning against his birth, and usually threatening danger to the father or to his

¹ Monograph Series, No. 18.

representative. As a rule he is surrendered to the water, in a box. He is then saved by animals, or by lowly people (shepherds), and is suckled by a female animal, or by a humble woman. After he has grown up he finds his distinguished parents, in a highly versatile manner, takes his revenge upon his father, on the one hand, is acknowledged on the other, and finally achieves rank and honors."

This is the child phantasy of the race, in highly condensed form. Even in the mythological stories themselves, this ground pattern, as it were, is departed from, and it is therefore conceivable that one rarely finds it in pure form at the present time, save in some psychotics, particularly in the group which, as defined by Bleuler and Jung, is termed schizophrenia, or dementia præcox. Here the ancient formula is repeated true to type. In minor degrees and in the greatest variety of disguises the psychoneurotic follows out parts of the program. As Freud has pointed out these individuals remain children or infantile in certain aspects of their strivings; they are close to the unconscious. As Rank has put it, "The fancies of neurotics are, as it were, the uniformly exaggerated reproductions of the childish imaginings." But as we have so often remarked, these are closed to the ordinary modes of investigation and the psychoanalytic method has become the best method of reaching them at the present time.

Rank has sketched the chief outlines of the biological need for getting away from the parent. "Except ye leave father and mother, ye shall not enter the kingdom of heaven" I conceive to be a much earlier statement of the same situation. In the realm of plant life Darwin's penetrating studies that showed the values of cross-fertilization is collateral evidence in a realm of biological activities far below man, and the whole biological scheme of things reveals the ceaseless experiments that nature goes through with in the hope that advanced types may result. Just what particular evolutionary formula will appeal to the analyst or analyzed, should one be invoked at all, whether it smacks of Neodarwinism, Neolamarckianism, or follows out the Mendelian principle, or De Vries's Mutation hypothesis, not to mention others, is absolutely immaterial in the development of the general idea. If the patient should be an out and out opponent to any evolutionary hypothesis at all, then the whole psychoanalytic

scheme will have little value to him. In general, I assume that the analyst has a working knowledge of the general biological hypotheses concerning evolution and heredity.

In the human family, psychoanalysis emphasizes, as Rank has phrased it, "the detachment of the growing individual from the authority of the parents is one of the most necessary, but also one of the most painful achievements of evolution. It is absolutely necessary for this detachment to take place." Analysis shows how the psychoneurotic is endeavoring to accomplish the task and also indicates how the healthier individual has really accomplished it in various ways. The manner of cure, or the rationale of psychoanalysis, how it acts, may be very definitely demonstrated in the tracing of the individual's growing independence from his parental complexes.

To still further illustrate this absolutely essential separation I not infrequently use a simple illustration. Putting the problem of the apple tree, I ask, "What would happen if all the seeds should attempt to grow under the parent tree?" It is an easy step from this illustration to a discussion of the thousands of devices which plants and animals have elaborated to make sure of the dispersal of their seeds or offspring. The ingenious clinging seeds that fasten to one's clothes or to the fur of animals, the various winged seeds that fly like the thistledown, or dandelion, those that float, or those that pass through the intestines of animals, the devices are legion and the ingenuity marvellous.² Parent and child must be separated.

"Social progress—speaking now of higher forms—is essentially based upon this opposition of the two generations," writes Rank, who then points out how the failure to get away from the parent is paramount to a neurosis.

"For the young child, the parents are in the first place the sole authority, and the source of all faith. To resemble them, *i. e.*, the progenitor of the same sex; to grow up like father or mother, this is the most intense and portentous wish of the child's early years. Progressive intellectual development naturally brings it about that the child gradually becomes acquainted with the category to which the parents belong. Other parents become

² Consult Koerner von Marilaun, *Natural History of Plants*; Fabre, *Souvenirs Entomologiques*.

known to the child, who compares these with his own, and thereby becomes justified in doubting the incomparability and uniqueness with which he had invested them. Trifling occurrences in the life of the child, which induce a mood of dissatisfaction, lead up to a criticism of the parents, and the gathering conviction that other parents are preferable in certain ways, is utilized for this attitude of the child toward the parents. From the psychology of the neuroses, we have learned that very intense emotions of sexual rivalry are also involved in this connection. The causative factor evidently is the feeling of being neglected. Opportunities arise only too frequently when the child is neglected, or at least feels himself neglected, when he misses the entire love of the parents, or at least regrets having to share the same with the other children of the family. The feeling that one's own inclinations are not entirely reciprocated seeks its relief in the idea—often consciously remembered from very early years—of being a stepchild, or an adopted child. Many persons who have not become neurotics, very frequently remember occasions of this kind, when the hostile behavior of parents was interpreted and reciprocated by them in this fashion, usually under the influence of story books. The influence of sex is already evident, in so far as the boy shows a far greater tendency to harbor hostile feelings against his father than his mother, with a much stronger inclination to emancipate himself from the father than from the mother. The imaginative faculty of girls is possibly much less active in this respect. These consciously remembered psychic emotions of the years of childhood supply the factor which permits the interpretation of the myth. What is not often consciously remembered, but can almost invariably be demonstrated through psychoanalysis, is the next stage in the development of this incipient alienation from the parents, which may be designated by the term *Family Romance of Neurotics*. The essence of neurosis, and of all higher mental qualifications, comprises a special activity of the imagination which is primarily manifested in the play of the child, and which from about the period preceding puberty takes hold of the theme of the family relations. A characteristic example of this special imaginative faculty is represented by the familiar day dreams, which are continued until long after puberty. Accurate observation of these

day dreams shows that they serve for fulfilment of wishes, for the righting of life, and that they have two essential objects, one erotic, the other of an ambitious nature (usually with the erotic factor concealed therein). About the time in question the child's imagination is engaged upon the task of getting rid of the parents, who are now despised and are as a rule to be supplanted by others of a higher social rank. The child utilizes an accidental coincidence of actual happenings (meetings with the lord of the manor, or the proprietor of the estate, in the country; with the reigning prince, in the city; in the United States with some great statesman, millionaire). Accidental occurrences of this kind arouse the child's envy, and this finds its expression in fancy fabrics³ which replace the two parents by others of a higher rank. The technical elaboration of these two imaginings, which, of course, by this time have become conscious, depends upon the child's adroitness, and also upon the material at his disposal. It likewise enters into consideration, if these fancies are elaborated with more or less claim to plausibility. This stage is reached at a time when the child is still lacking all knowledge of the sexual conditions of descent. With the added knowledge of the manifold sexual relations of father and mother; with the child's realization of the fact that the father is always uncertain, whereas the mother is very certain—the family romance undergoes a peculiar restriction; it is satisfied with ennobling the father, while the descent from the mother is no longer questioned, but accepted as an unalterable fact. The second (or sexual) stage of the family romance is moreover supported by another motive, which did not exist in the first or asexual stage. Knowledge of sexual matters gives rise to the tendency of picturing erotic situations and relations, impelled by the pleasurable emotion of placing the mother, or the subject of the greatest sexual curiosity, in the situation of secret unfaithfulness and clandestine love affairs. In this way the primary or asexual fantasies are raised to the standard of the improved later understanding.

"The motive of revenge and retaliation, which was origi-

³ Compare Freud, *Hysterical Fancies, and Their Relation to Bisexuality*, with references to the literature on this subject. This contribution is contained in the second series of the *Collection of Short Articles on the Neurosis Doctrine*, Vienna and Leipsig, 1909.

nally in the front, is again evident. These neurotic children are mostly those who were punished by the parents, to break them of bad sexual habits, and they take their revenge upon their parents by their imaginings. The younger children of a family are particularly inclined to deprive their predecessors of their advantage by fables of this kind (exactly as in the intrigues of history). Frequently they do not hesitate in crediting the mother with as many love affairs as there are rivals. An interesting variation of this family romance restores the legitimacy of the plotting hero himself, while the other children are disposed of in this way as illegitimate. The family romance may be governed besides by a special interest, all sorts of inclinations being met by its adaptability and variegated character. The little romancer gets rid in this fashion, for example, of the kinship of a sister, who may have attracted him sexually.

"Those who turn aside with horror from this corruption of the child mind, or perhaps actually contest the possibility of such matters, should note that all these apparently hostile imaginings have not such a very bad significance after all, and that the original affection of the child for his parents is still preserved under their thin disguise. The faithlessness and ingratitude on the part of the child are only apparent, for on investigating in detail the most common of these romantic fancies, namely the substitution of both parents, or of the father alone, by more exalted personages—the discovery will be made that these new and highborn parents are invested throughout with the qualities which are derived from real memories of the true lowly parents, so that the child does not actually remove his father but exalts him. *The entire endeavor to replace the real father by a more distinguished one is merely the expression of the child's longing for the vanished happy time, when his father still appeared to be the strongest and greatest man, and the mother seemed the dearest and most beautiful woman.*

"The child turns away from the father, as he now knows him, to the father in whom he believed in his earlier years, his imagination being in truth only the expression of regret for this happy time having passed away. Thus the over-valuation of the earli-

est years of childhood again claims its own in these fancies.⁴ An interesting contribution to this subject is furnished by the study of the dreams. Dream-interpretation teaches that even in later years, in the dreams of the emperor or the empress, these princely persons stand for the father and mother. Thus the infantile over-valuation of the parents is still preserved in the dream of the normal adult.

"As we proceed to fit the preceding features into our scheme, we feel justified in analogizing the ego of the child with the hero of the myth, in view of the unanimous tendency of family romances and hero myths; keeping in mind that the myth throughout reveals an endeavor to get rid of the parents, and that the same wish arises in the phantasies of the individual child at the time when it is trying to establish its personal independence. The ego in the child behaves in this respect like the hero of the myth, and as a matter of fact, the hero should always be interpreted merely as a collective ego, which is equipped with all the excellences. In a similar manner, the hero in personal poetic fiction usually represents the poet himself, or at least one side of his character."

The beginner who, for the first time, approaches these mechanisms of getting away from the parents, has really only the faintest conception how the scheme works in everyday life. I must reiterate to him that he constantly keep in mind all of the partial libido trends. Each must be followed out in its most minute series of transformations, and the patient gradually sees for himself, in some special form of conduct, such as love for certain forms of play, nutrition customs, likes and dislikes of all kinds, just how successful or not his getting away from his infantile attachments has been. Every infantile attachment means locked up energy, which cannot be used for useful work. They are the "messengers from the unconscious," which Bergson speaks of, "which escaping through the half open door, remind us of what we are dragging behind us unawares."

I wish to illustrate these points by a partial statement of an actual history and by means of a diagram:

⁴ For the idealizing of the parents by the children, compare Maeder's comments (*Jahr. f. Psychoanalyse*, p. 152, and *Centralblatt f. Psychoanalyse*, 1, p. 51), on Varendonk's essay, *Les idéals d'enfant*, Tome VII, 1908.

This patient was a young man of 28 years of age, of good family. His father was a successful business man. He had two brothers, older than himself, and two sisters living; one sister had died. He began to drink at sixteen, smoked since he was ten. His father was a drinking man, at times excessively so, also one brother. He went through school and entered college but did not persist, as his gradually increased drinking bouts interrupted the discipline, of which there was little at home. He went into business but did not apply himself particularly. He was a charming, good looking, "gentleman's" son with plenty of money.

His drinking bouts were becoming more or less continuous. He would be feeling perfectly well, would take a drink, usually of whiskey, then another, and from that time nothing short of a straight jacket could hold him; he was suave and courteous and convincing if he had his own way, but he would be a very rough customer if opposed. After twelve, twenty-four, thirty-six or sometimes seventy-two hours or more of this he would be a wreck and would have to be taken care of. Sometimes the bout would last two to three weeks. They were becoming frequent, and his last bout, before I saw him, was attended with meningeal symptoms and signs of general toxemia, mild jaundice, etc.

The picture is familiar to many. I do not intend to detail the analysis, I shall only utilize some of the facts revealed to show, in part, what the whole thing meant, in terms of the working out of the Oedipus hypothesis, the family neurotic romance, and the later phase of this same situation, namely narcissism.

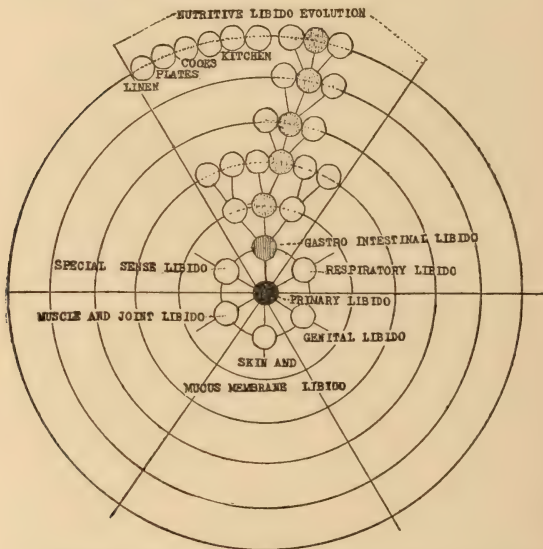
Analysis uncovered a great deal of material, but I wish only to direct attention to this patient's eating habits by way of illustrating the meaning of what this chapter seeks to emphasize, namely the failure to develop away from the infantile manner of handling the Oedipus fantasy.

Asking him one day what he ate for breakfast he said, "Sausages, waffles and maple syrup," and for supper? "I don't remember."

And yesterday for breakfast? "Sausages, waffles and maple syrup." He could not remember what else he had eaten. Every morning he ate the same breakfast, and had done so for fifteen years or more. He ate no vegetables, except potatoes; he ate a variety of meats.

Now what has this to do with the Œdipus hypothesis?

Before we go further with the discussion let me put in a diagrammatic form what is the general scheme I am after. I shall again utilize the diagram (modified in circular form) that has already been used to show the first steps in libido distribution following birth.⁵ It is not meant to show every detail in the evolution of the partial libido trends—it is, as was the preceding diagram, only suggestive.



Diagrammatic suggestion of the evolution of the libido trends. The path taken by the patient's nutritive interests, and hence his sympathetic contacts (social evolution, particularly of his sociability) have become narrowed to a persistent restricted and narrow diet, the meaning for which, in his individual case, meant failure to get away from the parents, *i. e.*, in the unconscious sense of the Œdipus formula. The diagram suggests the line taken by this in the slightly shaded circles.

⁵ P. 196, Vol. 2, No. 2, PSYCHOANALYTIC REVIEW, April, 1915.

All of our present-day activities, which manifest themselves in the various life contacts, may for our purpose be represented by a circle. At the periphery we may arrange the conscious acts of daily life. In this diagram the libido area distributions are arbitrarily represented by six sectors, showing the first distributions, *i. e.*, the partial libido trends, already discussed (see p. 196). I have only partially elaborated one sector, *i. e.*, the nutritive sector, since I am engaged in placing the dietary habits of the patient under discussion somewhere in the scheme. If the discussion should have turned on why a patient ended his sentences in a little giggle, or another toyed with a button on his coat most of the time, the particular evolution might have been shown in the respiratory, or the skin sectors, which for the purposes of this illustration are here left blank. I am engaged in placing this particular patient's partial libido trends, as far as one particular series of acts are concerned, in relation to the *Cædipus* concept.

This boy's first nutritive libido concerned itself with his mother's breast. Milk was his sole food. This is diagrammatically shown on the first circle, in which the initial partial libido trends are represented. From here on, it may be inferred, the evolution of man's nutritive interests become more and more complex, until at the stage of evolved manhood, the nutritive libido occupies a large part of man's interests. In the U. S. Census for 1900, it is estimated that one third of the adult population of the U. S., some twenty million at least, make their living in pursuits which contribute directly to the nutritive libido. Here we see man's interests, into which active energy goes, concerning itself with pots and pans, agricultural instruments, crops, etc. I need not complete the picture. It is so obvious. Yet when we come to discuss the patient's nutritive libido we find a very striking fact, that of its monotony. It has not evolved. He has eaten the same breakfast for the past sixteen years, eats no vegetables save potatoes and several meats. He has no interest in foods outside of this limited dietary. If I should attempt to place his nutritive libido stage of evolution I would place it at an infantile level, say arbitrarily on the second circle, which is here represented. From this point on to the present it has not undergone any modification, as has been schematically shown. I might say all sociability, so far as these nutritive interests are concerned is thus restricted.

Now, turning to the mother-father relationships, the first fact that strikes one is its failure to branch out. It remains closer to a monotonous infantile food—milk—and fails to show a wider, richer dietary. I am not generalizing about the significance of a limited dietary for all people. Every tub stands on its own bottom. Here I am simply taking a particular case and seeing what it means for this particular individual. It represents, in terms of the *Œdipus* concept, an infantile attachment to the mother. It is a way by which he unconsciously and symbolically hangs on to the mother. Let me now add that milk is also taken instead of coffee, tea or cocoa. Free associations, with milk, concerning which we shall speak, brings the patient directly to his mother. Interesting also free associations on sausages show that he prefers small ones, thin ones, and mother's "nipple" turns up in his associations, as well as the word "penis."

Associations to "waffles," also, brings us to "nipples," "teats," to the "irons in which they are cooked"—"colored woman's breasts," "pigs' tits," were some of the free associations.

I shall not give further details to show unconscious associations establishing the relationships between the infantile mother phantasy and the dietary customs making up this monotonous breakfast.

We have seen, however, that the *Œdipus* hypothesis involves two contrasting situations, one of unconscious attachment to the parent image of the opposite sex, the other connoted by the unconscious antagonism to the father-brother image. There is plenty of evidence to show the unconscious desire to get rid of his father and brother in his drinking bouts. It is further extremely valuable to note that this diet also represents a "castration motive," meaning symbolically the overcoming of the father. Furthermore, the only other feature of his diet, namely his free choice of meats, has an intricate motivation. For him, as for many children, meats and vegetables fall into the strong and weak group respectively. Animism so regards them, and the young human passes through this psychological animistic phase. Many people, as we know, never get away from their crude animistic notions regarding foods, and a study of these makes many dietary faddisms comprehensible and fascinating. Meats are to make him strong and powerful. They therefore will help him in overcoming his father, or his representative, his older brother.

I have very rapidly sketched some of the salient points in the elucidation of the food habits of this patient and wish to stress more particularly their failure to evolve and therefore the gap in this individual's interests which is the center of endeavor for 25 per cent. of all of the people he meets. I might say for purposes of illustration, that he thus cuts himself out of sympathetic contact and interest from one quarter of his entire social environment by this simple failure of development—by this unconscious utilization of the Œdipus fantasy as seen in his dietary customs. He limits thereby a very important factor in the freeing himself from the limited family group to enter the larger social groups, namely the factor of sociability as it is termed.

I need not go on to say that a similar failure to develop along a number of other libido channels has contracted his sympathetic social contacts, i. e., his sociability, down to a minimum. This is a part of the motivation for his drinking. It aids him to get away from the consciousness of his inferiority. But I only started out to give a concrete example of how the Œdipus hypothesis is applicable to a specific bit of conduct.

I shall only add that every bit of conduct, every taste, or inclination, like or dislike, is capable of a similar analysis, and the analytic technique aids the patient to see how his everyday acts have come to have the value and significance that they have.

When the subject of the utilization of the dream is taken up we shall see that the evidence is overwhelming with reference to the constant activity of the Œdipus fantasy.

We then return to the point from which we started, that the Œdipus hypothesis is utilized as a sort of measuring rod to determine the grade of evolution of psychological activities, looking forward to ultimate social values. The analysis of one's acts shows, schematically speaking, how far on the circles of evolution the particular act may be placed, whether it remains an infantile fantasy way of obtaining satisfaction from the mother-father attachment or rejection (according to sex) or a grown up sublimation way which is socially, and hence also individually valuable. Identically the same energy is utilized, but "by their fruits shall ye know them."

(To be continued)

A PHILOSOPHY FOR PSYCHOANALYSTS¹

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In the rise and growth of psychoanalysis various philosophic attitudes have been exemplified. Psychoanalysis took its origin in therapy. The original attitude was particular, pluralistic, idealistic, and courageous. But failure soon made itself manifest, and since then much philosophizing has been going on. This is natural, for philosophy has its roots in failure.

What I mean by failure, is this. At first it was thought hysteria was due to childhood sexual traumas, repressed. Release the repressions, allow sublimation to take place, and the patient was cured. But things turned out not to be so simple. Patients came along in whom childhood sexual traumas could not be found. So it was said it was not so much a question of what the sexual experiences of childhood had been as it was the attitude the patient took towards such experiences. But the analysis of attitude led to the conception of character, and thus the whole problem of personality, and the relation of the individual to society and the world became the central problem of psychoanalysis. Patients now were not cured and sometimes not even helped much. Doctrines now abound and "winds of doctrine" begin to blow till veritably there seems to be a regular tempest.

Now I have entered the lists to battle for a philosophic doctrine that I think emphasizes the right point of view. In Dr. Putnam's phrase, I wish to champion, in a small way, the conception of "disinterested love." And the general philosophic doctrine that best encourages and gives comfort to such a notion, may be variously named pluralism, ethical idealism, radical em-

¹ Read at the annual meeting of the American Psychoanalytic Association, May 5, 1915, New York City.

piricism, or panpsychism. Let me hasten to acknowledge that these doctrines are not original with me. They express, in a way, the philosophic views of Wm. James. In justice to James, however, it is only right to say that the interpretation of the mode of expression is my own.

The essence of the pluralistic hypothesis, as I apprehend it, is this: The differences, the manyness aspect of things and persons as well as their unity is an ultimate and final character. This implies that in persons there is an irreducible uniqueness, a particular individuality, which should be respected. This, it seems to me, is very similar to Dr. Putnam's doctrine of disinterested love, as the proper aim of sublimation. Disinterested love implies not only a willingness for the other fellow to have his own peculiar and proper point of view, but implies also a positive pleasure in that difference, perhaps one might say a real desire and demand for difference.

Perhaps a possible objection to the doctrine of disinterested love may be met if it is understood that this doctrine does not imply, as might be supposed, that the lover gives up his own point of view. To be a slave to love is a condition not to be tolerated. What it really implies is a granting to the other, absolute freedom to follow his own light, at his own risk. In truth it is a real philosophic democracy. Everybody has a vote, and no one is deprived of his vote because the other has one.

On the other hand no one is entitled to more than one vote. Pluralism is the opponent of aristocracy. Mental as well as personal slavery is discouraged. And for pluralism is required, what Freud said was required for mental health, courage. This, however, does not deny the necessity for subordination, and proper coördination. Life must be to a certain extent ordered.

It is my conviction that all philosophy is the literary projection of the deepest desires of philosophers. Therefore if the philosopher is at the narcissistic stage of personal development his philosophy will express it. James liked philosophers different from himself, and his only quarrel with philosophies was when they pretended to be the last and ultimate word, and left no niches in which other and peculiar points of view were welcome. James welcomed all points of view because he thought they had vistas and could see aspects of reality to which he was blind.

As Santayana says: "William James kept his heart and mind wide open to all that might seem, to polite minds, odd, personal, or visionary in religion and philosophy. He gave a sincerely respectful hearing to sentimentalists, mystics, spiritualists, wizards, cranks, quacks, and impostors—for it is hard to draw the line." This is pluralism, for it means that no one philosopher can see it all, or knows what is best for all. Most philosophers verbally disclaim omniscience, but then proceed to act and write as if they had it. To the psychoanalyst the greatest gift is not the gift of tongues but the gift of listening.

The doctrine of panpsychism gets great comfort and support from the Freudian doctrine of the unconscious. Thoughts may be unconscious and yet exist. They have more than mere being too; they are dynamic. If unconscious thoughts exist, who then shall limit their extent, and thus it is panpsychism becomes extremely plausible.

On the other hand, the doctrine of the unconscious presupposes an extent to ideational processes hitherto unallowed by science. And the law of these processes, the law of pleasantness and unpleasantness, is accurately comparable to the law of physics, *i. e.*, the law of attraction and repulsion. Thus the domain of physics and the domain of psychology are in part identical and it really makes no sort of difference, other than verbal, whether one calls the elements atoms or ideas, and the laws those of attraction and repulsion, or pleasantness and unpleasantness. Indeed pleasantness and unpleasantness may be only the inner state of being of what to outer view is perceived as attraction and repulsion. In ordinary language, of course, the terms are interchangeable. It is interesting to note that certain psychologists are working this field, I mean the behaviorists. And it is still more interesting to note that these very psychologists are working especially with that part of the animal kingdom in which conscious processes are at a minimum and unconscious processes at a maximum.

Now there are conflicts between the unconscious cravings and conscious desires or purposes. The reason is this: Cravings are blind. They follow their impulses to satisfaction or destruction. Purposes are not blind. They will hold themselves in control, to escape possible destruction, and to gain success

through adjustment and modification. The essential difference between cravings and purposes is this: Cravings must be controlled from without, purposes are self-controlled. A philosophical study of living beings shows that they may be graded according to the amount of purpose they manifest. The animals at the lowest end of the scale are little more than visible embodiments of definite cravings. As one comes up the scale he perceives more and more purpose until in the statesman, philosopher, scientist, artist, saint, he sees the highest present possible embodiment of purpose.

All this may seem rather far afield from psychoanalysis. It is not so far as it seems. The highest, as well as the lowest, human relationship, is sexual. Common language notes this by calling one lust and the other love. The analogy was noted long before Freud's time. Socrates, you remember, called himself a midwife. Philosophy, therefore, being one of the sublimation-forms of desire is plural and many. Strictly speaking it is the form the particular philosopher's desires take, in lieu of actual achievement. Hence it must not be dogmatic. It must be firm but not immovable.

This, I maintain too, is the essence of English empiricism. Each man's vision is worth something. No one man's vision is worth everything. This means, of course, philosophically, that no single philosophical dogma is divine, or is to be worshipped. Philosophy is an abstraction and every abstraction looses something of reality by very virtue of abstraction. A man is at liberty to think what he pleases, he is at liberty to say what he pleases, but when he acts he must act in such fashion as to take due account of all views and established morals. Hence, for empiricism, finally, stands a measure, the good. Is the philosophy good, or bad? is the final question.

This leads us, then, to a consideration of the standards of good and bad. Here enters ethics. But with that I shall not venture far to go. Psychoanalysts have said that with such questions they had no business. I submit, however, that they are of fundamental importance. Even when consciously denied such standards are unconsciously used. For instance, it has been said that a patient may be cured but thereby become viler. Just to say that shows the use of some ethical standard. How say a

man is vile, except by virtue of his standing somewhere along the scale of goodness? It has also been said that a cure consisted not in entire disappearance, or relief of symptoms, but in a return to social serviceableness. This is not villainy. It is an unconscious juggling with the meaning of cure. In other words philosophy will not be denied—for, deny philosophy and that is a philosophy of denial. Hence, as Stevenson said of marriage, nothing remains for the psychoanalyst but to be good. I would add, also, following Stevenson, at least as far as he is able.

But, I can imagine somebody as saying at last, the category of goodness does not apply to philosophy at all. The question is, is it true? This now leads to my final consideration. What is the nature of truth?

Here, again, I must confess I am a follower of James. Truth, I believe, is a functional affair, not a static structure. I believe in the pragmatic theory of truth. This is consistent, you see, with the notion that philosophy is the expression of the soul's desire.

Ah Love! could you and I with him conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits—and then
Remould it nearer to the heart's desire!

Khayyám expressed this thought thousands of years ago. Since we cannot "grasp this sorry scheme of things entire," and since we can not "shatter it to bits," we often do the next best thing and produce a philosophy that expresses our craving. Now ask what is the truth of any particular philosophy and you see it is the symbolical expression of the particular philosopher's desire. This cannot be wholly static, but grows, and changes, and goes through a series of adaptations. But the champion of the static notion of truth may return to the charge and reply, that is true subjectively, but objectively truth is final and established. Truth is absolute. Again, that is but the expression of his desire for it. He wishes truth were absolute. And so he says it is. But any broad observer of the sorry scheme of things sees that truth is even objectively an adjustment and a compromise. The doctrine that truth is absolute, and that it is held by any one man or nation has led to the most terrible war the world has ever witnessed.

Just one final word. Truth means the agreement of our ideas with reality. What then is reality? This, however, is too big a question to be gone into here. I wish to make only one point. Reality is not something that can properly be contrasted with unreality. Reality is a question of degree. In one sense reality is a matter of immediate experience. Reality is a question of objectivity, permanence, richness of relations, and, finally, desirability.

From this point of view, what is ultimately real is what is ultimately desired. Philosophy is the attempt to answer the question, What is ultimately desirable? Now we come in sight of one of the fundamental reasons for pluralism. It is desired. Besides the common desires of mankind, each and every one of us has stored away in the secret recesses of his heart private, personal, and unique desires which no reason can deny except conflict with other's desires. Now too we get a glimpse of the nature of goodness. Goodness is the harmonization of desires. Hence the basis of pluralism, ethical idealism, etc., may be regarded as also the foundation of the psychoanalytic theory of therapy. And as if to make assurance doubly sure that pluralism shall obtain nature has decreed that the distinctions of sex, of life and death, and of right and wrong, shall not be obliterated.

TRANSLATION

THE SIGNIFICANCE OF PSYCHOANALYSIS FOR THE MENTAL SCIENCES

BY DR. OTTO RANK AND DR. HANN SACHS

OF VIENNA

AUTHORIZED ENGLISH TRANSLATIONS BY DR. CHARLES R. PAYNE
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Further, this viewpoint, like the parallelization with the dream, has been in no way appreciated exclusively by psychoanalysis. The view that myths in addition to their manifest meaning—which is not always comprehensible without further study—must have another secret meaning, that only thus are they to be explained, is of great antiquity; perhaps as old as the myths themselves, which, even when they appeared, just like dreams, may have aroused a strange incomprehension, so that it was concluded to attribute objective reality to the tale in order to believe it. It is now, according to various psychoanalytic results, very probable even if not unconditionally demonstrable, that the process, which in an early stage of rich development, is called myth formation and which later separates into cultistic, religious, artistic, philosophic endeavors, took its beginning at a period when man no longer dared confess openly his naïve faith in the psychic reality of his wishes and appetites, thus, at a time which we recognize in the development of the individual as the beginning of the repression.

With this insight, a second important principle of psychoanalytic investigation of myths is given. If the myth is, as we know from the dream and other mental performances, a product of powerful mental tendencies clamoring for expression and at

the same time also of the counter impulses which keep these from complete achievement, then the activity of these tendencies must find expression in its content and a psychological interpretation will have to find its task in the elucidation of these distortions. Of course, in doing this, the aim and object of the investigation must always be kept in mind: by the exhibition of the unconscious instinctive forces which participated in the myth formation to establish the secret psychological meaning of the myth; in doing this neither the oldest form of the mythical tale nor the original conscious significance of the same is in any way reconstructed, the restoration of this being the special task of mythology. Although it is not to be denied that in many cases the more original tradition stands closer to the unconscious meaning, since, with the progress of the repression, farther reaching distortions are always joined, still the principle of the gradual return of the original repressed material should not be forgotten; this principle permits us to discover, often in even highly complicated and late formations, as for example in legends, less disguised bits of the unconscious meaning. That far also, psychoanalysis will not be able to escape the comparative investigation of myths and legends; of course not to the extent of making the ultimate aim, the constructing of the original formation of the myth, rather with a view of inferring the unconscious meaning which probably will not have been fully apparent even in the earliest form. For the need for the construction and repetition of myths can have originated only with the renunciation of certain real sources of pleasure and the necessity for a compensatory substitute for this renunciation in gratification by phantasy. This real renunciation seems to be the phylogenetic counterpart of our psychic repression and compels the wish-phantasy to resemble distortions like those of the repression, even if not such refined ones. Naturally, there exists also in the psychological reduction of the distorted mythical tradition to its unconscious instinctive forces, the first mentioned fundamental principle of law, for there is demanded here, the same recognition of the inferred interpretation as a psychic reality as that which, in the forms closely related to the *Œdipus* saga, had to sanction merely the manifest content as the real meaning. Thus, psychoanalysis reconstructs the wish-

fulfillment which was formerly consciously tolerated, then forbidden and allowed in consciousness only again distorted in the form of the myth, the giving up of which pleasure affords the impulse to myth formation. From this viewpoint, it is clear that in the ultimate end there is nothing else to prosecute except psychology, analysis of phantasy life which manifests itself just as well in other forms. But the relation of mental content and processes to the phenomena of nature which is peculiar to the myth, perhaps characteristic of it, belongs in part to the pre-mythical period of "animistic view of the world," the consideration of which phenomena leads us back again to a psychological starting point for myth formation and myth investigation. If the mythology of the present-day may consider its task the tracing back of the mythical tales handed down in purely human dress (and the "myth" is nothing else than a "narrative") to the representation of processes of nature, as for instance it has "interpreted" the splendid sensual Song of Solomon as conversation between Christ and the Church, the task of the psychologists will remain just the reverse: to derive and comprehend from their psychological sources the phantasy products clothed in human dress even where they seem to transfer directly to other processes. This comes about by means of the knowledge of the processes of repression and substitute formation and the mental mechanisms thereby involved as they have become known to us from the psychoanalytic study of human phantasy life.

If one decides, in the manner indicated, to consider these dynamic factors as essential for the formation of myths, then one understands not only the early appearing need for an interpretation of the distorted and incomprehensible mythical product, but also the way by which one must seek this. If the myth is constituted as compensation for disowned psychic realities and the justifiable projection of these upon superhuman gods and heroes to whom may still be permitted that which has become shocking to man, then the need of interpretation which rather belongs to the myth, will necessarily seek to substantiate and strengthen this defence. Thus, the interpretation will not apply itself to the underlying mental realities, but, on the contrary, to the phenomena of the external world which admit of a relation to

the phantasy product which is only partially understood and refused by consciousness. That especially wonderful heroes and extraordinary men are suited to take upon themselves, in a certain measure collectively, the impulses succumbing to the general repression and to carry them through as superhuman and heroic deeds, is indeed plain and will be sufficiently proven by the bearers of the mythical tales as well as by the deeds ascribed to them. Less evident seems the relation of humanly conceived myths and legends to the processes of nature and the heavenly bodies as the nature-mythological method of interpretation presents them. Still, for the present, one needs only to retain as psychological justification for this conception that the phantasy-gifted man of ancient times also attributed to the inanimate phenomena of nature, amid which he stood with wondering incomprehension, according as they were suitable, certain of his own affects and thus wove them into his own mental life. The process of nature, in itself, of course did not furnish him with a motive but only provided him with material for the phantasy formation, just as the dreamer often cleverly weaves into his dream picture external irritations. One may perhaps estimate the importance of the phenomena of nature for myth formation as psychoanalysis does the actual material from daily life for the dream picture resulting from unconscious motives. It is probable, that for the myth-creating man, the projection of the denied gratification upon deified heroes and humanized gods did not suffice but that he further, in anthropomorphical manner, drew into the myth formation the natural processes as representing the will of the gods. The circumstance that the finished myth permits this share to be recognized up to a certain degree of varying clearness seems to speak for the fact that even at the time when the myths were forming, the humanized conception of the processes of nature was co-determining. Apparently in the manner that the phenomena had already at an earlier period been personified in the service of self-preservation (fear) and by way of self-representation (projection of the ego upon the external world), at the time when man sought after external objects of representation for his repressed impulses, these were utilized as material for myth formation, while the instinctive force for both

processes arose from the unconscious affect life. With this view corresponds the fact that the nature-mythological interpretation which is not to be disputed in its justification—namely, for the fixed mythical calendar dates—is always able to show in a purely descriptive way what processes of nature may correspond to definite mythical motives, but not to lead to the dynamic understanding of the mental processes which guide to the anthropomorphic apperception of external processes in general and further to the organization of these in the form of human narratives. When, in opposition to this view, the extreme representatives of the nature interpretation method hold firmly in unchangeable persistency to the belief that with the pointing out of atmospheric, lunar, astral and similar elements in the myth, which now and then can be read out of it only by means of artificial and allegorical juggling, the interpretation has been fully given, then there awakens beyond these statements a new interest for the psychologist. He gains the impression that the investigators who devote themselves to an exclusively nature-mythological method of interpretation—no matter in what sense—in their attempts to establish the meaning of the mythical tales, may find themselves in a position similar to that of the primitive creators of the myths in that they strive to disguise certain shocking motives by relation to nature, by projection of the offensiveness of these upon the external world and thus to deny the mental reality underlying the myth formation by the construction of an objective reality. This defence tendency has probably been one of the chief motives for the mythical projection of shocking thoughts upon cosmic processes and its possibility for reaction formation in the service of explanation of myths is naïvely considered by the founders of the nature-mythological method of interpretation as an especial advantage of their method. Thus, Max Müller¹³ avows that “by this method, not merely do meaningless saga attain a real significance and beauty but that one may thereby eliminate some of the most revolting traits of classical mythology and ascertain their true meaning.” Against this naïve confession, one is glad to recall the sharp words of

¹³ *Essays* (Vol. II, German Trans., Leipsic, 1869, p. 143). Similarly, Cox, *Mythology of the Aryan Nations*, Vol. I.

Arnobius, who, as an adherent of early Christianity, had a personal interest in making out the heathen gods as coarse as possible and who therefore rejected the allegorical myth interpretations of his contemporaries (about 300 A. D.) with the following words: "How far are you sure that you perceive and represent the same sense in the explanation and interpretation which those historians themselves had in their hidden thoughts, which they have, however, represented not with the true expressions but in other words? There can be a second more sharp-sighted and more probable interpretation devised. . . . Since that is so, how can you derive something certain from ambiguous things and give a definite explanation to the word which you find conveyed by countless kinds of interpretation? For how will you know what part of the tale is composed in customary representation, what, on the contrary, is disguised by ambiguous and strange expressions, where the thing itself contains no mark which yields the distinction? Either everything must be considered in allegorical fashion and so explained by us or nothing. . . . Formerly, it was customary to give allegorical speeches the modest meaning, to disguise dirty and ugly sounding things with the dress of proper nomenclature; now should things be dressed in obscene and nasty fashion!" These words written many centuries ago apply unchanged to certain excesses of modern nature-mythologists who, as for example, Siecke, explain the mythical motive of castration as representation of the waning of the moon, that of incest as a definite constellation of the moon to the sun. The psychoanalyst who knows the overdetermination of all mental phenomena, is, *à priori*, clear concerning the share which a series of conscious factors of the mental life must necessarily have had in the myth formation and throughout does not deny the significance of the naïve conception of nature for the formation of myths. How little the consideration of the unconscious instinctive forces excludes a consideration of the nature elements is best shown by the fact that the modern mythologists who devote themselves to comparative investigation agree in the essential points of the conception of myths with the results of the psychoanalytic investigation. Thus, Goldziher¹⁴

¹⁴ *Der Mythos bei den Hebräern* (The Myth Among the Hebrews), Leipsic, 1876, p. 107.

declares, although in the confused naïveté of the nature mythology, that "the murder of parents and killing of children, fratricide and strife between brothers and sisters, sexual love and union between children and parents, between brothers and sisters, furnish the chief motives of the myth"; and Stucken, Jeremias and others call direct incest and castration the "motive of antiquity" that occurs everywhere in mythology. While, however, psychoanalysis is able to recognize as mental reality these impulses, the significance of which it has learned to appraise from the actual life of the infant and the unconscious mental life of the adult, the nature interpretation still clings to its denial of these impulses by projecting them upon heaven. On the other hand, clearsighted investigators have emphasized the secondary rôle of the nature interpretation¹⁵ and a psychologically oriented mythologist like Wundt¹⁶ denies the standpoint firmly held by many mythologists, of a heavenly origin for myths as a psychologically impossible idea, while he conceives the hero to be the projection of human wishes and hopes.

It is the problem of psychoanalytic myth investigation to disclose the unconscious meaning of the phantasies underlying the myths which have become unrecognizable by relation to processes of nature and other distortions. This comes about by means of our insight into the content and mechanisms of the unconscious mental life which we study most clearly in the dream, but can also show in other expressions (as religion, art, wit, etc.). We therewith expressly oppose the misunderstanding which ascribes to us the conception of the old "dream theory" which derives certain mythical motives directly from the dream experience. Rather, we have recognized dream and myth as parallel productions of the same mental forces which produce also other crea-

¹⁵ In this same direction, says Stucken (Mose, p. 432): "The myth derived from experience was transferred to processes of nature and naturalistically interpreted, not the reverse." "The nature interpretation itself is a myth" (page 633, footnote). Similarly, says Meyer (Gesch. d. Altert., Vol. V, p. 48): "In numerous cases is the nature symbolism sought in the myths only apparently at hand or introduced into them secondarily, as very often, in the Vedic and Egyptian myths, it is a primitive attempt at interpretation, the same as the myth interpretations appearing among the Greeks since the fifth century."

¹⁶ *Völkerpsychologie*, Vol. II, Part 3, p. 282.

tions of phantasy. At the same time, it should be emphasized that dream and myth are in no way identical for us. Precisely the circumstance that the dream is not intended, *à priori*, for comprehension, while the myth speaks for generality, excludes an identification of that kind. The condition of comprehensibility makes it easy to understand the difference between the poetic structure of a legend and the seeming absurdity of a dream picture by taking into consideration the especially intensive share of those mental forces to which Freud ascribes the "secondary elaboration" of the dream content by the conscious mental forces. Therewith, the myths, without withdrawing entirely from the inner structure of the dream, approach better-known mental structures which assume, as it were—as the name indicates—a middle position between the dream and those conscious forces: namely, the day-dream. The ambitious and erotic phantasies of boyhood and puberty return in the myth structure as content of a series of similar tales which are many times independent of one another. Thus for example, the myth of the exposure of the newborn hero in a little basket in water, his rescue and nursing by poor people and his ultimate victory over his persecutor (usually the father) is familiar to us as an ambitious phantasy of boyhood lined by erotic wishes which recurs in the "family romance" of the neurotic and discloses itself in many relations with the pathological ideas of persecution and grandeur of certain insane persons. When we are able to interpret the exposure in basket and water, on a basis of our knowledge of symbolism, as representation of birth, then we have in hand the understanding of the saga and at the same time the key to the discovery of its secret instinctive force and tendency. Thereby is disclosed the fact that symbolization serves, in general, to carry out in disguised representation the wish-impulses existing under the pressure of the repression; this symbolization can no longer be shocking to consciousness and yet affords the affects pressing from the unconscious for expression an almost equal substitute gratification. This is the most general formulation under which the mechanisms of unconscious phantasy formation and thus, also, those of myth creation, can be arranged. They serve, generally speaking, for the

retention and distorted attainment of the mental pleasure that is destined for renunciation; on the other hand, for recognition of the material clothed in the wish, that is, really the denial of the unpleasant and painful experience which is demanded of man by reality. The result of both these strivings, which represent the fundamental tendencies of the mind, may be comprised under the viewpoint of wishfulfillment which utilizes these mechanisms as compensation for denied gratification or for the avoidance of compulsory renunciation in ever new and more refined disguises which we will shortly present in detail.

The mechanism of splitting of the personality into several figures representing its characteristics, also recognized in the dream life, recurs again in the form of the hero myth where the rebellious son gratifies his hostile impulses which belong against the father, on a tyrant who represents the hated side of the father-image (*Vaterimago*) while consideration is given to the cultural demands of piety by superlative acknowledgment of a beloved, revered, indeed even defended or avenged father-image. To this splitting of the mythical figures, there correspond openly in the hero himself, from whose standpoint the myth seems to be formed, similar "ambivalent" attitudes toward the persons in question, so that in the latest psychological solution, this mechanism is reduced to what we might call a paranoid explanation of the matter contained in the mind and its projection upon the mythical figures. A whole series of complicated myths which are provided with a great array of persons may be traced back to the three-cornered family of parents and child and in ultimate analysis, may be recognized as a representation disguised in justifying manner of the egocentric attitude of the child.

From the splitting, which is a means of representation founded on the very nature of the myth-forming phantasy activities, should be distinguished the similar mechanism of duplication of whole mythical figures (not merely isolated impulses split off from these), which is already recognized by certain modern mythologists (Winckler, Stucken, Hüsing and others) and may be traced through the whole history of myths and legends. Further, the psychoanalytic penetration into the saga structure here affords us insight into the purpose of this mechanism as a

means of wishfulfillment and gratification of instinct, which can never take place in reality on the original wish object, but only after corresponding compensations in the sense of a continued series. Just as many dreams seek to fulfill as adequately as possible always the same wish-motive in a series of successive situations in different disguise and distortion, so the myth also repeats one and the same mental constellation until it is exhausted to a certain extent in all its wish tendencies. The case of duplication exists, for example, in a series of traditions which wish to portray the tabooed incest with mother, daughter or sister by duplication of the male or female partner. Examples of duplication of the male partner are afforded by the numerous legends and saga in which a king in full consciousness of his sin, wishes to marry his own daughter, who escapes from him, however, by flight and, after manifold adventures, marries a king in whom one easily recognizes again a double of the originally rejected father. A classical example of duplication of the female partner for the purpose of accomplishing incest is presented in the Lohengrin saga, in the first part of which the son saves the beloved mother from the violence of the cruel father, the succeeding marriage with the rescued one is accomplished only in the second part after the whole saving episode has been played again with a strange lady, a double of the mother.

These and many similar examples show that the duplication, often the multiplication, of individual mythical figures proceeds as a rule along with the duplication and multiplication of whole saga episodes which one has to bring to the covering, one might say to the condensation, which originally happened to them in the unconscious phantasy life. Thus with the splitting, duplication, symbolic disguising and projection of these mental elements, the shocking, somewhat incestuous content of the tale is obliterated in the direction of the repressing tendency, at the same time, however, the original tendency toward gratification is retained in the disguised form.

With these processes which become ever more complicated in the course of the progress of the repression, there appears also a gradual displacement of the affective accent from the originally important upon the unimportant, even to full inversion of affect

or content of ideas as we know it from the dream structure. This is a necessary result of the incomprehensibility of the myths connected with the progress of the repression, upon which must always be put some kind of a conscious interpretation even if an incorrect one.

The mental distortion of motives and mechanisms mentioned affords the mythologist as well as the investigator who is accustomed to fortifying himself with mythological material, helpful hints that in the estimation of this material, more foresight is demanded than the comparative myth investigation already rightly exacts and that still other factors, more influential and more difficult to understand than the historical foundations and the external fates of the mythical traditions, demand consideration. As the scientific investigator of to-day no longer utilizes any mythical product without bearing in mind the viewpoints of comparative investigation, so a demand for scientific certainty will insist that no myth be employed for indisputable demonstration which cannot also be considered as interpreted psychologically.

The myths, however, are not to be understood psychologically only by solution of the disguising symbolism and the representation of opposites, by the elimination of the splitting and duplication, by the tracing back of the arrangement and projection to the egocentric attitude of the unconscious which is shocking to consciousness. There is yet another factor to consider—aside from the mentioned dissection of myths lengthwise and crosswise—there is also a stratification in the dimension of depth which is peculiar to the myth in still higher degree than for example to the dream. Indeed, the myth is no individual product like the dream nor yet, as you might say, a fixed one like the work of art. Rather, the myth structure is constantly fluid, never completed, and is adapted by successive generations to their religious, cultural and ethical standards, that is, psychologically expressed, to the current stage of repression. This stratification according to generations may still be recognized to a large extent in certain formal peculiarities of the myth formation, wherein especially shocking outrages, which were originally ascribed only to the perpetrator of the mythical events, are gradually shared, in vari-

ously weaker form within the tale itself, with his ancestors and descendants or are represented in separate versions of the myth.

As originators, propagators and decorators of the so-called folk productions, we must think of solitary talented individuals on whom the progress of repression manifested itself most plainly and probably also earlier. Hence, the narrative, in course of its formation, apparently goes through a series of similarly constituted individual minds, among which, each worked, often for a generation, in the same direction in the assertion of the general human motive and the rubbing off of many a disturbing accessory. In this way, it becomes possible in long periods of time and under changed conditions of culture, that late versions and those adapted in their whole plan to the degree of culture, approach in individual points the unconscious meaning of the tale. How, on the other hand, the original religious myths established with real credibility, gradually lost their claim to earnest esteem in enlightened ages and finally lost it entirely, is shown plainly enough by the history of the Greek, Vedic and Eddaic traditions. With the real depreciation of the myth, there must, however, proceed also, since its mental reality in higher stages of culture can be still less acknowledged, a psychological depreciation: it is pushed out of the field of socially valuable function into the domain of fable, and since, as already pointed out, the share of the unconscious phantasy life gradually breaks through again more plainly, so the myth which can be excluded from the world just as little as the myth forming agencies can be from the mental life, can reappear at a certain stage of culture as legend, and be relegated by the highly developed people of civilization with condescending superiority to the nursery where indeed, in a deep sense, as a regression product, it belongs and where alone it can be really understood. It is like the case of primitive weapons, for example, bows and arrows, which were replaced with other corresponding ones by civilized people, living on in the nursery as playthings. Just as little as these weapons were created for children, so with the legend, as the scientific investigation long ago made certain; bows and arrows are kept by a number of peoples even to the present day; the legend may rather represent a sunken form of myth as the comparative in-

vestigation indicates. Psychologically considered, it is the last form in which the mythical product is admissible to the consciousness of adult cultured people. To the child with a gift for phantasy and filled with primitive affects, the legend, however, appears as objective reality because he stands in close relation to the time in which he must believe in the mental reality of his own similar impulses. The adults, on the other hand, already know that it is "only a legend," that is, a phantasy product. As the legend thus leads us back to a psychological starting point for myth investigation, so at the same time, it discloses to us the human starting point of myth formation, because it reduces the gods and heroes to earthly proportions and causes them to play their humanized fates in the setting of the family. With this complete elaboration of the purely human characteristics underlying the myth, the legend has prepared itself for the psychological conception and interpretation and will be welcomed in the analysis of the myth as a valuable aid, which not only enlarges the mythical material but often affords a confirmation of the conclusions drawn therefrom. The simple myth affords the material in relatively raw condition because it can relate to superhuman relations; the complicated legend reduces it to human proportions but in greatly distorted, in part ethically reduced form. Both forms considered as supplementary yield a complete understanding in the sense of the psychoanalytic conception which shows the motive that is shocking to our sensibilities, as a common human impulse among primitive peoples and present in the unconscious mental life of adult cultured persons and acknowledges its psychic reality.

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In order to explain the application of the fundamental principles methodically arranged, we will select as an example a widespread group of traditions, within which, the results of the psychoanalytic interpretation work may be substantiated by comparative legend investigation from the mythological standpoint. It concerns the romance of the two brothers which appears among various peoples of ancient and modern times in manifold forms; from the highly complicated version in Grimm's legends (No. 60), we will sift out the kernel of the tale in order to trace

it back to the underlying basic psychological instinctive roots. In so doing, we will gain immediate insight, by comparison with less distorted or differently disguised versions of the story, into the proven mechanisms of myth formation.

In abbreviated form, the Grimm's legend runs as follows: There were two brothers, one rich and bad, the other, poor and upright; the latter has two children who were twin brothers and were as near alike as two drops of water. Their father once had the good fortune to stumble on a golden bird, for the feathers and eggs of which the rich brother pays well and by the enjoyment of the heart and liver of which he wishes to attain the attribute of laying gold. The costly morsels were, however, eaten unsuspectingly by the two hungry twin brothers, from which, each one now finds a gold piece under his pillow every morning. At the instigation of the envious uncle, the boys are exposed by their father in the forest.

There, a hunter finds them, brings them up and instructs them in woodwork; when they are grown up, he sends them into the world richly endowed. He accompanies them a little ways and, on parting, gives them a bright knife, saying: "When you separate from each other, stick this knife in a tree at the parting of the ways, then the one who returns can see how it has fared with his brother, for the side toward which this is pulled out, rusts when he dies; so long as he lives, it remains bright." The brothers come to a great wood where they are compelled by hunger to hunt to acquire, by the forbearance of the sympathetic game, a few helpful animals. Finally, however, they have to separate, "promise brotherly love until death and stick the knife which the foster father gave them, into a tree; then one goes toward the east, the other toward the west."

"The youngest,¹⁷ however, came with his animals to a city which was entirely draped in black cloth." The reason for this he learned from an innkeeper to be that annually a pure virgin must be offered to a dragon which lived in front of the town and there was no one left except the king's daughter who, on the morrow, must meet the ignominious fate. Many knights had already attempted to match the dragon but all had lost their lives

¹⁷ Literal, in spite of the fact that they are twin brothers

and the king had promised to the one who should conquer the dragon, his daughter as wife and the kingdom as inheritance. The next morning, the youth climbed the dragon's mountain, finds there in a chapel the power-giving drink which enables him to swing the mighty sword buried on the threshold and thus awaits the arrival of the monster. Then comes the virgin with a great retinue. "She saw from afar the hunter above on the dragon's mountain and thought the dragon stood there waiting for her, and she would not go up." Finally, however, she had to approach the hard way. The king and courtiers went home and only the marshall was to witness everything from a distance. The hunter receives her kindly, consoles her, promises to save her and shuts her in the church. Soon after, the seven-headed dragon comes forth and calls the hunter to account. A struggle ensues, in which the youth strikes off six heads of the fire-spitting monster with two strokes (hydra motive). "The monster became faint and sank down and wished to be free again from the hunter but the latter, with his last strength, cut off his tail and because he could not fight longer he called his animals which tore it to pieces. When the battle was over, the hunter opened the church and found the king's daughter lying on the ground, because her senses had left her during the combat from anxiety and horror" (death sleep). When she came to herself he told her that she was saved. She rejoiced and said: "Now you will be my beloved husband." Her coral necklace she divided among the animals as a reward, "her pocket handkerchief however, in which her name stood, she gave to the hunter who went out and cut the tongues from the seven dragon heads, wrapped them in the cloth and carefully kept them."

The knight, weakened from the struggle, now lies down with the virgin to rest; the animals also soon all fall asleep after one had committed the watch to another. When the marshall, after he had waited awhile, came to look and found all asleep, he cut off the hunter's head, carried the virgin down the mountain in his arms and compelled her to promise to declare him the slayer of the dragon. She stipulated with her father the favor that the wedding should not be celebrated until a year and a day had passed; "for she thought in that time to hear something of her

beloved hunter." On the dragon's mountain, in the meantime, the animals had awakened, saw that the virgin was gone and their master dead and blamed one another until finally it stuck on the hare. The latter withdrew from the strife and within twenty-four hours found a root which brought the master to life again. But in the haste, the head was put on reversed, "but he did not notice it, however, because of his sad thoughts about the king's daughter; only at midday when he wished to eat something, did he see that his head was on backwards, could not understand it and asked the animals what had occurred to him during sleep?" Now, they had to admit everything, the head was again put on correctly and the hunter went sadly forth into the world with his animals.

After the course of a year, he comes again to the same city but this time on account of the marriage festival of the king's daughter, it was decorated in red. The hunter sent a message to the bride by his animals, at which, the king was surprised and sent for the owner. He entered as the seven dragon heads were placed on exhibition and brought the pretended dragon killer into difficulties by asking after the missing tongues; upon the latter's evasion, by producing these trophies of victory as well as the handkerchief and the coral necklace, he proves himself the suitor for the hand of the princess. The faithless marshal was quartered, the king's daughter was given to the hunter and the latter named lieutenant governor of the kingdom. "The young king had his father and foster father brought and loaded them with treasures. The innkeeper too he did not forget."¹⁸ The young king lives contentedly with his wife and goes hunting accompanied by his animals. Once, while hunting a white doe in a neighboring magic forest, he lost his companions, finally the game and way both and must pass the night in the wood. A witch comes to him, who, under pretext of fearing his animals, throws a wand at him, by the touch of which, the animals and then the king himself are turned into stone (death sleep).

At this time, the other brother who thus far had wandered about with his animals without service, comes into the kingdom, looks at the knife in the tree trunk and recognizes from that,

¹⁸ In striking manner, however, the brother altogether.

that a great misfortune has befallen his brother, but that he may still save him. In the city, on account of the great likeness, he is taken for the missing king and joyfully received by the anxious queen as the missing husband. He plays the rôle in the hope of being able to save the brother quicker; only evenings when he is brought to the royal bed, he lays a two-edged sword between himself and the young queen who does not venture to ask the meaning of this unusual ceremony (abstinence motive).

After some days, he goes to the magic forest, everything happens to him as to the brother, only he knows how to meet the old witch rightly and compels her to bring to life his brother and his animals (reincarnation). The twin brothers hereupon burn the witch, embrace each other joyfully and recount their experiences. When, however, the one learns that the brother has slept beside the queen, he strikes off his head in a fit of jealousy but is immediately sorry to have so rewarded his savior. Again, the hare brings the life root, with the help of which the dead is brought to life and the wound healed.

Hereupon, the brothers separate again but decide to enter the city at the same time from different sides. The old king asks his daughter which is the real husband, but she cannot at first recognize him; only the coral necklace which she had given to his animals gives her the right clue. At evening, when the young king goes to bed, his wife asks him why, in the previous nights, he has always laid a two-edged sword in bed. "Then he recognized how true his brother had been."

If the naïve hearer is asked the meaning of this legend, he will without much thought declare the representation of noble self-sacrificing brotherly love as the purpose of the narrative. It cannot, however, escape him that this chief content is joined to a series of adventures which stand in more or less loose connection, that further, the simple moral of the story is set in the scene with a disproportionately complicated apparatus and that finally, the fairly thick moral coat itself is pierced in more than one place by an ethical unscrupulousness, such as otherwise characterizes the legend as a product of antiquity and childhood. If one would now look at some of these peculiarities, such as the decking out with wonderful traits, the frequent repetition of

detail, the fusion of different motives, etc., as meaningless results of that day-dreaming pleasure of fabulating which has a certain share in the spreading of the legendary material, still there always remains a series of typical basic motives which demonstrably arise from mythical times where the narrative often enough had a quite different sense and a purpose, foreign to us. In its present form, the legend is not original and further not a unit, hence it can also never be interpreted in its entirety, as sentence for sentence traced back to its unconscious meaning; rather, it has become what it is from compulsion of circumstances and the tracing back of its course of development will also earliest afford us conclusion regarding its real meaning and the reason for this change in significance to which it has been subjected in the course of time. Because of this manifold complication of the mythical structure handed down to us, we can always undertake an interpretation only of individual motives and must therefore dissect the product in hand just as we do a dream for interpretation, into individual elements which are at first to be treated independently; to this, the comparative investigation affords us the quasi-associations which the myth-forming whole has contributed to the individual themes in course of their elaboration.

In the foregoing legend, one easily distinguishes a narrative forced into the center of things: the liberation and marriage of a virgin destined for sacrifice to a monster, by a clever youth (savior motive); before this, a previous history, and after it, a related conclusion, both of which surrounding parts contain the real brother motive.

The previous history of the twin brothers exposed by their father (exposure motive) has itself an introduction in a report of two entirely different brothers of the preceding generation, in which may be seen duplications of the real twin heroes carried out as a favorite decorative tendency. Deeper analysis reveals in them, however, according to the familiar scheme of the myth of the birth of the hero, splittings of the father image, by which the "bad father" is made responsible for the exposure, while the "good father" permits¹⁹ it, though unwillingly, and appears again

¹⁹ With the motive of "gold laying" introduced at the foundation of the exposure from a foreign connection, we have nothing further to do

in course of the tale, as the helping hunter who lovingly rears the boys, but then likewise sends them forth into the world (exposure motive). The beginning of the legend would thus prove in direct and undisguised representation that a father, after he has lovingly reared and prepared his children for the world, pushes them out of the parental home.²⁰

With this actual exposure of the sons²¹ to the rough reality of life, begins the real previous history of the hero's adventures: namely, the necessary separation of the brothers (separation motive) and the mutual vows of faithfulness over the sign of the shining knife, which motive will only later become clear in its significance.

There follows, now, an especial elaboration of the whole independent motive of dragon combat and the freeing of a virgin, which we recognize as typical constituents of the mythology of various peoples. We may, therefore, without reference to the brother motive, consider, so much the earlier since the brother does not appear at all there, the savior episode, in order to make us familiar with some of the peculiarities of myth formation. If here. In a certain closely related sense, the gold-giving bird represents both the father and the attribute of gold distributing among the sons for their material independence.

²⁰ In the beginning of the legend, the ancient motive has found direct presentation in the exposure of the children by their father; in the relation to their good foster father, it seems already inverted into its opposite, since the two brothers refuse the acceptance of food and drink until the hunter allows them departure into the world: Then spoke the old man with joy, "what is happening to you has been my own wish."

²¹ The secret meaning of the exposure we may leave out of consideration here, where the birth of the hero may not be followed further; we may point out, however, that other versions of this widespread legend contain the typical exposure of the boys conceived by the drinking from an enchanted spring, preserved in chest and water and, further, that the helpful animals of the hero myth recur in our legend, and here as there, represent important representatives of the helpful parent images, who were spared by the child in pious manner after they have provided two young ones (twin motive) for the assistance of the heroes. To the watery birth point the names of the boys, who are sometimes called Water Peter and Water Paul, sometimes John and Caspar, sprung from the water, Wattuman and Wattusin, strong spring and lovely spring. As reverberation from this, is to be noticed the reference in our legend that the two nameless boys resembled each other "like two drops of water."

one reads the detailed description of the sacrifice of the virgin in the legend, with a certain inclination toward psychological understanding, then it is difficult to mistake the purely human content. The decoration of the city, the gay pageant which accompanies the pure virgin to the chapel and leaves her there to her inevitable fate, all that agrees so well, as if it referred in secret to the wedding of the princess who is anxious in maidenly fear of her future husband and sees in him, in expectation of impending mysterious events, only a monster that has aimed at her destruction. That this conception has not been entirely foreign to the legend itself is betrayed by the place where the princess when she "saw the hunter from afar above on the dragon's mountain, thought the dragon was standing there awaiting her and she would not ascend." Thus, she identified the dragon directly with her later bridegroom and husband, though of course, only in transient and erroneous fashion, from which, however, we may read the echo of a deeper psychological significance of the motive. We can prove this view, however, directly from parallel traditions which utilize the same motive in the sense of our interpretation. In the old popular Milesian legend, which the Roman poet Apuleius has handed down under the title "Eros and Psyche," the oracle commands the royal father of Psyche to conduct his daughter with full wedding pomp and festal train to the top of the mountain and there to leave her to the son-in-law sprung from the dragon-race; "so Psyche attends in tears not her wedding but her funeral celebration" (also in our legend, the city was dressed in black).²² But here, too, the virgin did not fall to the expected dreadful dragon, which did not show itself at all, but becomes the wife of Eros, the god of love himself, who visits her every night as an invisible husband until the inquisitive Psyche, goaded by her sisters, one night convinces herself against the command of her beloved that, instead of the pretended monster, a handsome youth rests by her side who now leaves her as punishment. This legend shows with all desired clearness that, in the offering of the untouched virgin to the

²² The affixed death motive naturally has its own significance which, nevertheless, must be passed over in this connection. It finds partial explanation in the later mentioned motive of reincarnation.

horrible dragon, we are dealing with a wedding which is hallucinated by the anxious virgin in unmistakable neurotic fashion as awful overpowering by a horrible monster. Thus, if the dragon represents in one stratum of the interpretation the feared and detested animal side of the husband, then there can be no doubt that it is the sexual side of the man which has first found expression in the dragon symbol. That to this dragon, here as in other myths, in course of time, all the pure virgins of the land must be sacrificed, makes us all the more sure of its phallic significance; that it has other meanings besides, indeed must have, since this one discloses the sense of the legend only a little way, we shall have to show in other layers of the interpretation; nevertheless, we may even now assert that these different meanings (and also other meanings) do not in the least exclude one another, but rather, to a certain extent, converge toward one point. That the virginal anxiety preceding the carrying out of the sexual intercourse rules the dragon episode in this plain interpretation is shown also by the conclusion of the scene, which does not, as one would expect, end with the actual marriage, but with a one-year abstinence, which the bride stipulates or to which in many traditions the hero voluntarily agrees (motive of abstinence). Only after the expiration of this time does the wedding take place, which should logically, as in the legend of Eros and Psyche, follow immediately, so that it gains the appearance that the pleasantly and unpleasantly toned attitudes toward the sexual act were so unbearably opposed to each other here that they must be placed in two temporally separated scenes, which otherwise seem joined. The deeper significance of this characteristic, as well as of the whole interpolated episode of the faithless marshal, can only become intelligible when we have traced back to its unconscious foundations the real brother motive, to the analysis of which we will now apply ourselves.

The final, especially contradictory part of the legend, with the fratricide so grossly opposing the tendency of the tale, most needs explanation, but promises also to lead deepest into the underlying mental strata. Before we proceed to prove this by comparison with less distorted versions of the same motive, we will seek to determine how much nearer the application of our

fundamental principles to the material at hand brings us to the meaning of the narrative. In the conjugal substitution of one brother by the other, as well as in the jealous murder of the rival brother resulting therefrom, we recognize, in spite of sentimental amelioration which these motives have here undergone, primitive traits of primeval love and mental life, the grossness of which is artificially hidden by the "good ending" of the story. The evil reward, which is apportioned to the savior for the rescue of the brother, lets us suspect that originally it must have dealt with an actually hostile relationship between the brothers throughout and a more fundamental jealousy. If we do not dodge recognizing the fact that these powerful affects of jealous brotherly hatred and the necessary renunciation of its satisfaction is, in reality, one of the instinctive forces of legend formation, then, both the dragon combat, as well as the concluding episode of the faithless marshal, becomes clear, at the same time as the still further distorted duplication of the same primeval motive, which succeeded in breaking through in sentimental amelioration in the concluding episode. In all three scenes, we are dealing with the elimination of an opponent who seeks to rob the victorious brother of his life and bride in order to assume his place in the conjugal bed. If, however, the wicked dragon, as well as the wicked marshal, represents a personification of the hated brother image, which arouses sexual jealousy, then we understand also why the beloved brother image separated from the fraternal companion (separation motive) before the dragon combat and does not appear in the next two episodes: namely, it is represented by the two substitute figures of the dragon and the marshal, in whose killing the brother is also eliminated. Therefore, the young king, in his new happiness, allows all his relatives and even the innkeeper to come and rewards them, while the slain "brother" is consequently not mentioned. That the faithless marshal personifies the hated side of the "loyal" brother is hinted at in the circumstance that both persons were brought into the same situations toward the successful brother, as, for example, in the duplicated recognition scene, where the hero, as possessor of the necklace, is proven the rightful husband both against the marshal and the brother. That the dragon should

also represent the brother to be combated is nothing strange. We recognize a similar relation, for example, in the Siegfried saga, where the hero, at the instigation of his foster father, Regin, kills his brother, who is watching the treasure in the form of a dragon, and in further course of events, likewise wins for himself the virgin. Other relations of the Siegfried saga to our legend will be mentioned later. Striking only is the threefold repetition of one and the same fundamental situation which varies—as in many dreams—in ever plainer representation of the opponent (dragon, marshal, brother), the motive of rivalry with the brother for the possession of the same wife and the elimination of the rival.

How much this motive originally stood in the central point of the narrative is plainly shown by another, in many points less distorted version of the same legend, which will also disclose to us the meaning of certain hitherto uninterpreted motives. This is the so-called oldest legend of world literature, which was fixed in literary form some 2,000 years ago, in the Egyptian story of the brothers Anup and Bata. "Now Anup had a house and a wife, while his younger brother lived with him like a son." One day, the elder brother's wife attempted to seduce her young brother-in-law. The latter, however, indignantly repulsed her without saying anything about it to his brother. She now slandered Bata by saying that he had done violence to her. "Then the elder brother became enraged like a panther, sharpened his knife and took it in hand" to kill his younger brother when he should come home at evening. The latter, however, was warned by the animals of his herd (motive of helpful animals)²³ and fled. "His elder brother ran after him with the knife in his hand." The younger brother appealed to Re; the god heard him and caused a great water to arise between them, on the shores of which, they pass the night separately. When the sun rises, Bata defends himself before its face, tells Anup the base proposals of his wife, swears his innocence and castrates himself as a sign of his purity. "He hereupon drew forth a sharp knife, cut off

²³ The cow, which warns him first, represents the repentant wife herself, as in general, most animals of the legend in the figure of helpful or harmful beings, represent closely associated people.

his phallus and threw it into the flood where it was swallowed by a fish." When Anup, now full of remorse, began to weep, Bata begged a favor. "I will take my heart and lay it on the flower of the cedar tree and when anyone shall give you a glass of beer and it foams, then it will be the time for you to come and search for my heart!" (motive of true love). Anup went home, killed his wife and threw her body to the dogs; then he sat down, put dust on his head and mourned for his brother.

Meanwhile the latter lives in a cedar valley. The gods praise his chastity and give him a wish. He asks for a maiden and they jointly create one for him. He lives with her and confides to her the secret of the heart in the cedar blossoms. But her lighter mind, her curiosity and lustfulness cause her to disobey the only prohibition of her husband: she comes near the sea, the waves snatch off a curl which floats to the laundry of the king of Egypt. The king has the possessor sought out, finally makes her his wife and in order to avoid Bata's revenge, at her wish, has the cedar cut down.

Bata drops down dead (death sleep). His brother notices the misfortune as was predicted, on the foam of his beer and hastens into the cedar valley. Three years he searches for the heart; in the fourth, he finally finds it and gives a drink to the dead Bata. Then the latter awakens and embraces his brother (reincarnation).

Then Bata changes into an Apis bull and has himself driven by his brother to the court of the king of Egypt. The bull allows himself to be recognized by the queen as Bata. The queen is frightened and brings it about in an hour of love that the king has the bull slain. Two drops of blood fall to the ground at the gate of the palace; two giant sycamores shoot up in a night (hydra motive). Again Bata allows himself to be recognized in them, again the queen brings about the cutting down of the trees. While this is being done, a splinter flies into her mouth, she becomes impregnated and bears Bata as her son (rebirth motive). The king dies, Bata becomes his heir and has the queen executed. After a thirty-years rule, dying, he leaves the crown to his brother Anup.

Before we investigate the individual motives in their rela-

tionship to the German brother legend, we will first seek to comprehend the whole content and structure of this noteworthy story, of which H. Schneider²⁴ says: "If one overlooks an historical or mythological nucleus and considers the story entirely isolated and for itself alone, then one may be tempted, at first, to see in it nothing except an external union of heterogeneous elements, a phantasy play of fleeting ideas. All unity and logic seems lacking. . . . The figures change as in the dream . . . the stage is likewise indistinct . . . nevertheless, toward the poetic work, I am never free from the feeling of the most complete inner unity, most complete artistic control, most complete logical development. Only, unity and necessity do not lie in the gay pictures themselves but behind these." If we attempt, by means of our psychoanalytic basic principles, to derive this hidden meaning of the narrative, we recognize first in the different episodes of the Egyptian tale, likewise duplications of the one fundamental situation, the less disguised representation of which, in distinction from the German legend, here precedes, while the distorted variations finally carry out the longed for gratification of the tabooed wish. Thus, the king of the second part reveals himself as a socially elevated double of the elder brother, and the wicked queen is an equally plain double of the wicked wife of Anup, so that Schneider comes to the conclusion: "These two women are precisely one person" (p. 260). And, as in the German legend, the hated brother appears in continually new figures as dragon, marshal and finally in his real rôle, so also does Bata appear as bull, tree and finally in human form, as rebirth of himself, being brought forth by the mother as his own son. His nominal father would then be the king, in whom we recognize a double of the elder brother, who, according to the wording of the legend, really represents the father's place. Thus Bata strives from the beginning to seduce the "mother," whom he, in the second part, ever pursues in symbolical disguise, which plainly betrays that the slander by her at the beginning of the narrative is to be considered only as a projection of his incestuous wish. If the Egyptian version thus disguises the ground for the bitter rivalry of the brothers as inclination toward the same

²⁴ *Kultur und Denken der alten Ägypter*, 2d ed., Leipsic, 1909, p. 257.

irreplaceable incestuous object,²⁵ it recognizes also the corresponding punishment for the forbidden realization of this desire: the castration. That this was originally caused by the jealous rival (brother, father) and not in a kind of confession of the forbidden wish, by his own hand, is shown, not only by the comparative myth accounts, but also by the Egyptian legend itself, even if only in disguised and diminished form. From Bata, changed into an Apis bull, the symbol of masculine virility, the head is struck off at the command of the king and the sycamores, springing up from the drops of blood gifted with power of wonderful growth, the splinters from which have the power of masculine fructification, are likewise inexorably cut down. In both motives, because of numerous individual psychological experiences and mythological parallels, we must see symbolical representations of the castration, undertaken in the first part, which is the original vengeance of a jealous rival. Especially is the cutting off of the head, which here next interests us, already recognizable in an external detail, as substitute for castration, namely, in the fruitful drops of blood which elsewhere regularly flow from the severed phallus.²⁶ If however, the beheading of

²⁵ In an Albanian legend, which deals with the liberation of a king's daughter sacrificed to a monster (Lubia) (corresponding to the dragon combat of the German legend) the story runs, that the hero has saved his own mother (saving phantasy) and taken her to wife, while he accidentally kills the king, her father (= monster), and enters upon his inheritance (Hahn, Griech. u. alb. Märchen, Leipsic, 1864, No. 98). Here it may be pointed out that the heroes of the Greek saga, Perseus, Apollo, Bellerophon and others, always kill a monster (Gorgon, Minotaurus, etc.) as the sphinx-killer, Œdipus, his father.

²⁶ Thus, at the castration of Uranus, arises Aphrodite, like Bata's "artificial" god-maiden. Plain echoes of the Egyptian legend are shown in the tale of the hermaphrodite, Agdistis, at whose castration there sprang from his blood a pomegranate tree (= new phallus); the fruits of this stick Nana in her breast, from which she becomes pregnant and bears Attis, who is later made mad by his jealous mother and castrates himself under a pine tree (like Bata). From the blood sprout violets. On the spring festivals of the god-mother, a mighty pine was cut down as symbol of castration; as in the Egyptian legend, the sycamores sprang from the blood. Agdistis himself sprang from the semen of Zeus spilled on the ground from Kybele struggling against his violence; in same manner, arose Erichthonios and other beings from spilt semen, to which, at other times, the blood corresponds. That also, the fruits of this phallus tree,

the Apis bull by the king is a symbolical (disguised) expression of the castration carried out on a rival, so we may also introduce this meaning into the German legend, and find, accordingly, that the young king struck off the brother's head when he received the information of the latter's taking his place in the conjugal bed. The reincarnation in the German legend corresponds to the rebirth in the Egyptian. But further, the previous beheading of the brother by the marshal we will consider in the same sense as the castration of the unwished for rival, as on the other hand, the cutting off of the dragon's heads²⁷ and still more plainly the cutting out of the dragon's tongues points to the revenge. In this connection, we think we recognize also in the motive of vowing faithfulness by the knife stuck in the tree the last remnant of the old castration motive which is already ethically disallowed. The knife corresponds to that with which Anup pursued his brother, but further to the two-edged sword which the intruder lays between himself and his brother's wife. The sticking it in the trunk seems thus a last echo of the cutting down of the tree (castration) and it becomes conceivable, how either of the two can recognize in this instrument, according to his wish, that the brother has died.

As in the Egyptian legend, so we distinguish also in the German, a series of successive scenes, which ever more plainly represent in variously clear guise, the rivalry with the brother, the mutual incestuous object of love and the castration of the hated rival.

In how explicit manner these ancient motives originally rule the legendary material is shown in many points still plainer than in the Egyptian legend, by the myths of Isis and Osiris under-

which stuck Nana in her breast, are to be interpreted purely sexually, is shown by the myth of Zagreus, who, under the pretext of castrating himself, threw the testicles of a ram into the breast of the impregnated Deo.

²⁷ Psyche, of whom it is characteristically said: "in the same being, she hates the monster and loves the husband," is informed by her sisters "that a horrible dragon twisted into many knots, with poison swollen, blood-engorged throat and hideous crawl, sleeps with her nights." The sisters counsel her to steal to his couch at night, when he is asleep: "boldly raise the right hand and with all her power, sever with the two edged sword the knots of the dragon which bind the throat and head together."

lying this legend, in the chief characteristics of which we will orient ourselves without taking into consideration in detail the distortions and complications adhering to them.

The earth god Keb and the heaven goddess Nut have four children: two sons, Osiris and Seth, and two daughters, Isis and Nephthys. Isis became the wife of her brother Osiris, Nephthys that of Seth; Osiris, however, ruled the earth as king and became hated unto death by his brother Seth, who enticed him by stratagem into a chest and hurled this into the Nile. Plutarch's version gives as reason for this enmity of Seth against Osiris, that the latter had unwittingly had intercourse with the wife of Seth, thus his own sister, Nephthys. Isis starts in search of the corpse of her husband and finally finds it and brings it into the forest. Seth discovers the hiding place and dismembers the body of his brother. Isis collects the scattered members and puts them together again; only the phallus is missing, it had been borne to sea and swallowed by a fish (as with Bata). She replaces the missing member of the dead by one made of wood of the sycamore (tree phallus) and founds, as a memorial, the phallus idol. With the help of her son, Horus, who, according to later traditions, had been begotten by Osiris after his death, Isis avenges the murder of her husband and brother. Between Horus and Seth, who were originally brothers themselves, arises a bitter struggle, in which the combatants tear off from each other certain parts as power-bestowing amulets; Seth dug out an eye of his opponent's and swallowed it but lost at the same time however, his own genitals (castration) which—according to a remark of Schneider's—had originally certainly been swallowed by Horus. Finally, Seth is compelled to give the eye back, which Horus gives to the dead Osiris, and thereby brings him to life so that he can go to the kingdom of the dead as ruler.

The Osiris myth, into the interpretation of which we cannot enter here, shows plainly that the rival had originally actually filled his brother's place in the conjugal bed and that his castration followed from the jealous brother. Further, the phallic significance of the sycamore, as well as the conception of these being cut down as castration, is here substantiated, for Isis prepares a replica out of sycamore wood in place of the missing

member, which, like that of Bata's, had been swallowed by a fish. Further, this motive, in symbolical dress, exists in the Osiris saga. On the place where the dead remains of Osiris rest, springs up (according to Plutarch, c. 15 ff.) a tamarisk, which the king orders cut down in order to have a column prepared from it. Isis, who serves at the court, claims the column and brings to life the dismembered corpse of Osiris by her kisses so that he again possesses creative power; she becomes the mother of a child with crooked, powerless legs (symbol of castration), a new incarnation of Osiris. Thus, we find here also the incestuous rebirth from the own mother as with Bata, Attis and many others, as powerful motive, and with this, a basis for understanding also the motive of reincarnation in the legend. If the cutting off of the head is a symbol of castration, "displaced upward," so the replacement of this, signifies the compensation for the phallus, as in the Osiris saga; as the reincarnation in the German legend results from the eating of a root, in the Egyptian from the delivery of the heart lying on the cedar tree, and in the Osiris saga, from the swallowing of a torn-out eye, a remnant of the original motive in the Horus-Seth combat betrays to us that it really deals with the incorporation, the reattainment of the lost genitals, which the rebirth from the own mother and the coincident overcoming of death, render possible. Thus, it becomes evident that the hero brings back to life, not only the dead brother (as his son, that is however as himself) but also snatches away the princess from the kingdom of the underworld (which the dragon also represents). Now we know, however, from analytic experience and mythological evidence, that the saving phantasy regularly concerns the mother and we should, therefore, also conceive the first reincarnation of the hero, resulting therefrom, as incestuous rebirth. This is so much the easier confirmed, since both the Osiris myth and also the legend of Bata, plainly attest the incestuous significance of the courted sexual object. If we transfer this interpretation into the German legend, then we understand that there can be absolutely no mention of the mother of the brothers, since she is hidden behind the other female persons of the narrative; we comprehend also, the voluntary renunciation (motive of abstinence) of sexual inter-

course, as it finds expression in the one year abstinence and in the motive of the laying down of the sword (*symbolum castratis*),²⁸ on the one hand as refusal of incest, on the other hand, as ambivalent penitential attitude for the accomplished murder of the rival (father, brother). Not only in the friendly figure of the giver of life and of the longed for sexual object, does the mother appear in the legend, but also in the figure of the fearful goddess of death, who will transfer one into eternal sleep (death-like condition of the conqueror of the dragon; petrification), and whom the hero must overcome like the other evil forces. Therefore, Bata has his mother and wife, after she has borne him again, executed, and in the German legend, the witch is burned after she has brought the petrified brother to life.

²⁸ The common practice of tracing back the motive of separation by a sword to the historical custom of match-maker and the marriage ceremony symbolically completed with this, does not explain, especially the special symbolism applied therewith, and seems, therefore, to be compelled to yield to a mythical conception, the foundation of which, F. v. Reitzenstein (*Zeitschr. f. Ethnol.*, 1909, p. 644-683) has pointed out in the marriage customs of primitive peoples. According to this, the sword utilized in the traditions quoted, as *symbolum castratis*, serves originally for the fructification in form of a stick or staff, which the husband lays between himself and his young wife the first three nights, during which he abstains from coitus. From ignorance of the causal relationship between sexual intercourse and pregnancy, he yields in the first three nights, in a manner, to a god, the *jus primæ noctis* for miraculous fructification, only after whose pretended entrance may he first indulge in sexual pleasure.

(To be continued)

ABSTRACTS

Internationale Zeitschrift für Arztliche Psychoanalyse

ABSTRACTED BY L. E. EMERSON, PH.D.

OF BOSTON, MASS.

(Vol. II, No. 2)

1. Contributions to the Analysis of Sadism and Masochism. DR. PAUL FEDERN. II. The Libidinous Sources of Masochism.
2. On the Nosology of Male Homosexuality (Homoerotocism). DR. S. FERENCZI.
3. On the Constitutional Basis of Locomotor Anxiety. DR. KARL ABRAHAM.

1. *Analysis of Sadism and Masochism: II. The Libidinous Sources of Masochism.*—The author does not claim to lay bare any new etiology of masochism, rather to show its structure and mechanism. In the first place it is necessary to discriminate between "feminine" and "masochistic." There are normal women who are not masochistic. While from the point of view of masculine sexuality, feminine sexuality has a strong passive component, "passive" and "masochistic" must be discriminated. As long as one speaks of the pleasant sensations which belong to the passive rôle of the sexual act one speaks rightly of the passive component of sexuality, but as soon as one speaks of the sexual pleasure gotten from non-sexual suffering or endurance one speaks rightly of masochism. Similarly sadism must be distinguished from the active component of sexuality. "I distinguish sharply between masochism, the passive sexual component, and feminine sexuality."¹

In agreement with Krafft-Ebing, the author finds that masochism mostly manifests itself before puberty. In exceptional cases its advent is later, and sometimes it shows itself in old age. But in these cases also many experiential elements go back to childhood.

The next and most important question is, what part of the normal, infantile, "polymorphous perverse," sexuality of the child contains the germ of masochism, and under what conditions will it develop?

¹ P. 109.

Krafft-Ebing, without realizing the importance of infantile sexuality, found the root of masochism in the feminine component of sexuality. According to the author it is in the infantile passive component of sexuality that becoming fixed accounts for masochism. This single mechanism is, however, not the only explanation of masochism. There must be many *active* partial tendencies which become reversed and converted into passive ones. Masochism changes places with sadism. It appears in the place of sadism. Intensive masochists arise from sadistic families. "I know cases which in the course of treatment became almost exclusively sadists, so that I could observe the sudden change from masochism to sadism."

As the result of analytic experience we can declare that masochism develops from sadism. There are many cases, however, in which masochism and sadism are not absolutely separated; towards some persons these cases are sadistic, while towards others they are masochistic.

From the answers of his patients the author concludes: Sadism and masochism are distinguished not by the conditions of its appearance, not only through the kind of ideas of the individual, but also through a different quality of sexual sensation. In a great number of cases, not only is the sensational quality different, but the somatic localization in the male genitals different for the different ideas.

The author gives an account of a young man, a masochist, who practiced mental masturbation by picturing to himself typical masochistic scenes. Since puberty this had led to ejaculation and intense end-pleasure. The patient could have coitus only with a sadistic type of woman, during which he remained motionless until ejaculation. The surface of the penis was completely sexually anesthetic. During the years when he had practiced onanie he had found that if he touched his penis it interrupted the masochistic scenes and brought sadistic scenes—so he never touched it. During the treatment he came to normal coitus and with the corresponding activity, the surface of his penis became sexually sensitive. The masochistic stimulation was localized in the perineum and continued from the penis root on one side to the posterior on the other. In four individuals who could have masochistic or sadistic ideas, the author found that in the first case the sexual sensation was towards the penis end and in the second case towards the perineum [should this not be reversed?].

The author has had little experience with sadomasochistic women, but in two cases, with sadistic ideas sensations were localized in the clitoris, while with masochistic ideas they were localized in the vulva and vagina.

Masochism, therefore, appears when the passive sexual sensation communicates its peculiar character of passive pleasure to the whole ego (ganzen Ich). The criterium of masochism is hence the passive pleasurable ideas of the total "I." Sadism and masochism do not belong in the same category with partial inclinations or sexual components, to which they are usually assigned, but they correspond rather to the perverse side of what is usually called "love."

"Passive" libido is a contradiction in terms, if libido means an energy or craving. But the distinction is made on the score of the object of the libido, *i. e.*, whether it is for an active or passive experience.

In opposition to Freud's contention that the libido must always be of a masculine nature, the author maintains that it may be feminine, if the object is sensational pleasure in the female organ. "Passive libido is the craving for passive pleasure from all those organs whose sexual satisfaction is associated with a passive end."

Since the male member is normally an active agent, active libido ordinarily is associated with its functioning, but in the case of masturbation, where the organ is the passive recipient of sensations, masochistic ideas will become associated with what was a source of sadistic thoughts. In general where a sexual craving is satisfied by a tactile stimulation of a sensitive place one speaks of the passive component of sexuality; where this craving is satisfied by muscle activity or movement one speaks of an active sexual component.

There is another sensation characteristic of the genitals: a pleasurable tension. In high-grade masochists this tension plays a large part. Tension libido has a passive character and is satisfied by activity. This tension occupies a middle place between active and passive. Since the sexual sensation is subjectively a unity it takes in sadists an active character and in masochists a passive.

One of the non-genital sources of masochistic pleasure is the bladder. The author says that pleasurable sensations, of a sexual nature (in Freud's sense) originate in the bladder leading to the so-called urethral eroticism. Also the posteriors, and anal mucous membranes, are sources of passive sexual pleasure. In some individuals the sphincters give a pleasurable sensation in action, so that one can speak of a muscle eroticism. According to Jekels, homosexuality in men finds its primary root in anal eroticism.

The mouth is primarily active, leading to kissing, sucking, biting, etc. The skin as an erogenous zone predisposes to a certain, if not extreme, masochism. To caresses belong a certain pleasurable sensation which comes from the skin.

That anxiety and shame result in a tension-libido is associated probably with the fact that in the whole animal kingdom anxiety expresses itself in the secreting and loss of almost all excretions and secretions. In human beings this expression of anxiety is associated with an immature sexual organ as well as with other organs, which gives an important contribution to masochism. This infantile anxiety may be a cause of masochism.

If the totality of passion and tension libido is too strong for the individual to overcome, he takes a passive attitude towards it, as a whole, and in this consists masochism.

2. *The Nosology of Male Homosexuality*.—The author thinks the first real step forward in the study of homosexuality was taken by Freud in his "Three Contributions to the Sexual Theory." But he thinks he does not completely explain the peculiarity of sexual constitution and peculiar experiences of manifest homosexuality. The author acknowledges that he himself, in spite of such Kopfzerbrechens (!), is unable to solve the problem, but proposes only the right nosological classification for homosexual phenomena.

The term "homosexual" itself he considers collects different things unwarrantably. Sexual relations with the same sex is only a symptom. It is probable that all which is included in the term "homosexuality" presents a clinical unity. For instance, there are the two types of homosexuality, active and passive. Of both one speaks of the "inversion" of the sexual impulse; of "contrary" sexual sensations; of "perversions." Of the active and passive types, only the passive deserves to be called "inverted." He feels himself inverted, not only as to genitals, but in all relations to life. While as to the active homosexual, he feels himself a man, is energetic, only his "object" is changed. The first might be called "subject-homoerotic" and the second "object-homoerotic."

The author has psychoanalyzed a number of male homoerotics. Instead of giving any histories he gives a sort of Galton-photograph of his impressions.

He feels first that "subject" and "object" homoeroticism are essentially different conditions. The first is a true middle stage in sexual development (in the sense of Magnus-Hirschfeld and his school), hence an anomaly of development; "object-homoeroticism," on the other hand, is a neurosis, and indeed, a compulsion neurosis.

The "subject-homoerotic" as a child figures himself as a woman. He thus has an inverted Oedipus complex. He wishes his mother to die so that he can take her place with his father. Phantasies and play are expressions of this.

The "object-homoerotic," however, is sexually aggressive very early, indeed, hetero-sexually aggressive. He matures intellectually young, and in his scientific impulse fashions a number of infantile sexual theories. These form the foundation for his later compulsive thinking. Besides these characteristics of aggressiveness and intellectuality he has a strong anal eroticism and koprophilism. From earliest childhood, because of lewd relations with girls and attempts at coitus, they are severely punished by their parents, repeatedly, and thus get to repress violent passion and rage. Thus the mechanism of transfer of libido to persons of the same sex is set in motion. During the latency period the fondness for the female shows but with the increased passions of puberty, it requires only the slightest reproof to turn the inclination to the other sex, *i. e.*, male. This is due to the awakened anxiety aroused by the female.

The "object-homoerotic" repeats the origin of his suffering in his relations to the physician. If the transference is positive there is an unexpected improvement after a very short treatment. But the patient relapses into homoeroticism at the slightest conflict, and only with the beginning of this resistance does the real analysis begin. If the transference is negative from the first, as is especially the case if the patient comes, not of his own accord, but at the advice of relations, then there elapses a long time before any real analysis can begin, and he wastes the hour with boastful and scornful accounts of his homosexual adventures. In the unconscious phantasies of the "object-homoerotic" the physician can take the place of man and woman, father and mother.

The author says that in his experience no severe case of compulsive-homoeroticism has been completely cured. Important improvement, however, he has seen in many cases. He does think that compulsive-homoeroticism is curable, by psychoanalysis, but that it will take at least a year.

The author does not feel that he has exhausted the symptom-complexes by isolating these two types of homosexuality—subject and object, homoeroticism. His object is achieved in removing a certain conceptual confusion.

3. *Constitutional Basis of Locomotor Anxiety.*—Whoever has attempted to investigate "locomotor anxiety" by psychoanalysis finds typical factors. For one thing, while the patient suffers from his anxiety, he also rules his environment by it. One important factor is the incestuous fixation of the libido. The patient does not wish to separate himself from his love-object. But the fixation of the

libido on one person does not explain all. Otherwise many more neurotics would suffer from this form of neurosis than do.

We are forced to the conclusion that in the case of neurotics who suffer from locomotor anxiety there is a special sexual constitution.

A patient who had suffered from a feeling he could not go on the street unless accompanied by his mother, or other intimates, said he enjoyed the *going*, the *walking*, if it were not interfered with by the anxiety. To go on the street felt like dancing. He had the greatest pleasure in dancing, and his pollution dreams were often about dancing.

The activity of walking is often accompanied, in neurotics, by a sexual excitement, in particular by a stimulation of the genitals. The author quotes the case of Dr. Eitingon who suffered from what he called "compulsive walking." The "negative" to this peculiar perversion, appears to the author to be a neurosis which may be called "street-anxiety."

The author comes to the conclusion that the neurotic who suffers from locomotor-anxiety does so because of an originally over-strong pleasure in walking. These patients have an especially strong pleasure in rhythm. The sexual connection is suggested by the declaration of one patient that a certain rhythm reminded him of the sexual rhythm. In part this was of masturbatory action and in part of the rhythm of ejaculation.

One of the essential characteristics of these patients is a strong inclination to protect the "fore-pleasure." They are patently autoerotic.

Besides the anxiety due to the repression of active movement-pleasure there is also the suffering due to the passive movement repression. Such patients have had great pleasure in traveling.

The author speaks of having cured a severe case of "street and place" anxiety by psychoanalysis. With the cure the patient gained great pleasure in traveling by land and sea. The author claims here to make one little step in the direction of answering the question of why the patient, so to speak, chooses one, rather than another form of neurosis. It is because, in the case above considered, the patients get an unusual "fore-pleasure" in motion itself.

Zentralblatt für Psychoanalyse und Psychotherapie

ABSTRACTED BY DR. C. R. PAYNE

WADHAMS, N. Y.

(Vol. III, Nos. 8-9, May-June, 1913)

1. Our Understanding of the Mental Connections in the Neuroses and Freud's and Adler's Theories. DR. OTTO HINRICHSSEN, Basel.
2. Concerning the Fundamental Characteristics and Aims of Present Day Rationalistic Psychotherapy. W. M. LICHNITZKY, Odessa.
3. Content and Terminological Justification of the Term Psychoanalysis. FRANZ GRÜNER, Vienna.
4. Progress of Dream Interpretation. DR. WILHELM STEKEL, Vienna.

1. *Mental Connections in the Neuroses and Freud's and Adler's Theories.*—This author goes into a long theoretical discussion and comparison of Freud's and Adler's theories which is so poorly arranged that it throws little light upon the points at issue. It does not admit of an intelligible abstract.

2. *Rationalistic Psychotherapy.*—Lichnitzky takes up the system of psychotherapy practiced by Prof. Dubois of Berne and gives a good resumé of its salient features, theories, methods, aims, etc. He also sketches in considerable detail, Dejerine's contributions to this form of treatment. The article is descriptive and does not seek to compare the results obtained by the "rationalistic" or "persuasive" method with those obtained by other methods or to give an estimate of its value.

3. *Content and Justification of Term Psychoanalysis.*—This is an academic discussion of the word "psychoanalysis" and comparison of this term with Adler's more recent phrase: "comparative individual psychology." He discusses the derivation and meaning of both terms and concludes that the term "psychoanalysis" is the more accurate and preferable expression.

4. *Dream Interpretation.*—Stekel believes that the psychoanalyst should know the symbolism of dreams so thoroughly that he can see the meaning of a dream at once, without waiting for the patient's associations. He contends that relying entirely on associations for the interpretation of dreams, puts the analyst more or less at the mercy of the patient and greatly prolongs the time required for the treatment. He cites many dreams from his own cases to support his contentions and points out how he would often have missed the cor-

rect interpretation of the dreams if he had relied entirely upon the patient's associations.

(Vol. III, Nos. 10-11, July-Aug., 1913)

1. Concerning the Treatment of Stuttering. DR. EMIL FRÖSCHELS, Vienna.
2. A Psychological Contribution to the Question of Alcoholism. DR. J. BIRSTEIN, Odessa.
3. The Question of Genesis and Therapy of Anxiety-Neurosis by Means of the Combined Psychoanalytic Method. U. A. WYRUBOW, Moscow.

1. *Treatment of Stuttering*.—Fröschels gives a very clear presentation of the whole subject of stuttering, taking up the etiology, symptomatology and treatment. He discusses in a most fair minded manner the views and methods of many of the workers in this field and, unlike too many of our scientific writers, he is willing to see the good in all. His treatment might be called eclectic in the sense that he selects the mode of treatment best adapted to the particular case. He devotes most of his article to the older methods and barely touches on the application of psychoanalysis in the treatment, although he refers several times to Stekel's results. Altogether, the article is well worth reading by anyone who has to deal with this class of cases.

2. *Psychological Contribution to Alcoholism*.—This short article is based on a newspaper account of an especially brutal and cold-blooded murder of a man by an old man of eighty years following a drunken dispute. Although, the title calls for a contribution to the question of alcoholism, the author really throws no new light on this subject. He makes a clever guess at the motives which could be strong enough in a man of eighty years to impel him to chop up a sleeping man with an axe. The dispute preceding the murder had been over the question of religion, the victim trying to prove that there was no God. Birstein makes a very good case for the impelling force of religious ideas in an old man but he seems to leave out of consideration many other factors, such as sadism, etc.

3. *Genesis and Therapy of Anxiety-Neurosis*.—Wyrubow describes his treatment of cases of anxiety-neurosis. He cites briefly six cases from his practice, in all of which he found ungratified sexual needs as pointed out by Freud some years ago. He believes he can cure the disease by connecting up the symptoms with the originating causes and reinforcing this kind of persuasion and suggestion by hypnosis.

(Vol. III, No. 12, September, 1913)

1. Psychotherapy and the Philosophy of Schopenhauer. DR. OTTO JULIUSBURGER, Steglitz.
2. Dream and Dream Interpretation. DR. ALFRED ADLER, Vienna.
3. Disguises of Religiosity. DR. WILHELM STEKEL, Vienna.

1. *Psychotherapy and Schopenhauer's Philosophy*.—Juliusburger, in a short article, points out how the complexes active in Schopenhauer's mind influenced his writings and further, how valuable his philosophy may be in aiding neurotic patients to sublimate their egoism. He believes that this philosophy may be of great value to the psychotherapist in educating his patients to loftier ideals.

2. *Dream and Dream Interpretation*.—Adler points out that all ancient peoples looked upon the dream as disclosing the future. He believes that dreams still deal with the future in the sense of expectations. This seems only another way of stating the wishfulfillment theory. If a wish is at the bottom of a dream, it naturally deals in a way with the future. He seeks to develop a dream theory based on his conception of a "personality ideal" and "guiding line" in the unconscious. His dream theory, as expressed in this article, seems far less clear and consistent than Freud's.

3. *Disguises of Religiosity*.—Stekel again calls attention to the frequency with which the question of religion appears in the symptoms of neurotic individuals. Even those patients who profess to be atheists usually disclose, that, however much they may assert their atheism consciously, the unconscious refuses to relinquish its religious ideas and practices. These motives often crop out in obsessional words or phrases which prove, when analyzed, to be condensations or corruptions of early prayers. Stekel gives several interesting illustrations from his own cases.

Miscellaneous Abstracts

DIE AMBIVALENZ, von Prof. Dr. E. Bleuler, Aus der Festschrift der Dozenten der Universität Zürich, 1914—Schultherz & Co., Zürich. A patient who is confined to the hospital for the insane for a number of years demands with considerable affect and in abusive language her discharge. However, it is needless to tell her that she may go home and that her transportation expenses would even be paid, nevertheless she could neither be induced to go nor be silenced. Another patient poisoned her child, but subsequently she is in great despair over her act, however, it is noticed that during her moaning and crying she smiles quite perceptibly. These examples illustrate the

practical significance of *ambivalence* which may be defined as a peculiar mental state, being dominated by both a negative and a positive emotional tone, and these opposite tendencies not infrequently conflict with each other. Ambivalence may be purely an affective or intellectual type, although such differentiation is not often possible. Such phenomena are observed not only in the abnormal but also in the normal. The main difference lies in the fact that in the former the same ideas may be expressed in a negative or in a positive manner while in the latter two kinds of affects react upon similar ideas. In diseased states where the splitting of the psyche exists the conscious and unconscious forces are quite apparent. The normal ambivalence is an expression of a well-regulated adjustment system. In the biological domain this mechanism is quite in evidence, for instance, the muscular movements are controlled by agonistic and antagonistic systems. Metabolism, in which anabolistic and catabolistic processes functionate, furnishes another example.

It is important to bear in mind that the expediency of psychic functions is the product of the adjustment of two opposite forces,—for instance hunger and satiety or disgust; motor activity and comfort or laziness; suggestibility and obstinacy. In the intellectual domain every idea is viewed from a negative or positive standpoint. It is interesting to note that there are people who are anxious to lead a peaceful life, yet unconsciously they get into various complications. In matrimony one seeks a certain type of woman, yet he is unhappy though his ideal is attained.

One peculiar form of ambivalence manifestation is found in sexuality. Indeed, it is not only regulated by positive sexual instinct and negative tendencies as shame and disgust, but here inhibition forms a part of the positive instinct. Sexual repression and the mechanism of sadism and masochism forms a striking manifestation of sexual ambivalence. In the words of Bleuler: "The ambivalence of sexuality is again an important phenomenon from the standpoint of the history of civilization and at the same time it forms the foundation of so many forms of nervous and mental diseases and this is why they are so closely related to sexuality."

In dreams ambivalence is of great significance because it has to do with inner conflicts, the ambivalent themes are quite evident. The ambivalence may be the cause of a dream or the latter may be accompanied by ambivalent affective states. In poetry this phenomenon is frequently encountered. The well known passage, "to be or not to be, that is the question, etc.," will be readily recalled. In mythology and among primitive people where the *death cult* exists, the

ambivalence mechanism is well defined. The father complex which one frequently sees in mythology is rather an interesting ambivalent manifestation. Although the son is grateful to the father for his life and bringing up, yet he is jealous of him because his father is his rival in the attainment of his mother's affection. Uranus and Saturn may be cited as examples.

In psychoneuroses the psychic conflicts are of an ambivalent motive indeed, the compulsive ideas and acts and obsessions are striking illustrations.

In mental diseases, especially in *Schizophrenia*, where the association disturbances are in the foreground, ambivalence forms an important constituent of the underlying symptomatic display. One patient continually reiterated, "You are an angel—you are a devil—you are an angel—you are a devil, etc." In the delusion of persecution the lover is turned into a persecutor. Not infrequently the patient loses the affect for the negative or positive and it is immaterial to him whether he is rich or poor or whether he is in the hospital or not. Intellectual and affective ambivalence control the continuous auditory hallucinations from which the patients suffer.

Bleuler presents this interesting and difficult subject in his usual lucid and comprehensive manner, and indeed one will find his time profitably consumed reading it in the original.

M. J. KARPAS.

BOOK REVIEWS

THE INDIVIDUAL DELINQUENT; A TEXT-BOOK OF DIAGNOSIS AND PROGNOSIS FOR ALL CONCERNED IN UNDERSTANDING OFFENDERS. By William Healy, A.B., M.D., Director of the Psychopathic Institute, Juvenile Court, Chicago, Associate Professor Mental and Nervous Diseases, Chicago Polyclinic. Published by Little, Brown and Company, Boston, 1915.

This somewhat massive book of nearly 800 pages, whatever minor defects it may have, deserves to be rated as a classic. It will surely be consulted frequently and profitably by all persons—whether judges, lawyers, and institutional authorities, or “psychologists, physicians, religious leaders, school people and . . . parents”—having to do with children who find the difficulties and temptations of life greater than they can cope with unaided.

The significance of such a book as this for educators is greater than it might seem. The practical education of the future is certain to be based to a larger extent than heretofore on the psychology of childhood. Whatever may be the influences leading to the formation of temperament and character, which one might look upon as innate and unalterable by treatment, the child's future life is largely determined by the environmental influences of the first ten or fifteen years and by the reactions of the child to these influences. And those who have the guidance of so-called “normal” children will find their views widened by a careful study of children who would ordinarily be classified as “abnormal.” As a matter of fact, no sharp line between “normal” and “abnormal” can be drawn. The same tendencies and influences are everywhere present, although they vary enormously in point of combination and intensity. Certainly, even the most healthy-minded persons have a great deal to learn from the experiences of the less healthy-minded, the chief lesson being that in great measure the external conflicts with which people have to struggle are reflections of their internal conflicts, and that the degree of their success with reference to the former is largely determined by their success with reference to the latter. When one is called upon to pass judgment on a delinquent, one must study him from many points of view,—that is, with reference to his innate tendencies and to the influences by which he is surrounded after birth. But the latter, just because more readily to be reached, have a peculiar interest, and one notes with satisfaction

that the author's attention has been attracted by the newer researches in the direction of individual psychology (psycho-analysis) which study this group of influences and throw new light on the problem of character formation and morbid psychological reactions.

No one can read the book without recognizing that it represents a vast amount of zealous labor and unselfish devotion, and that the handling of the many problems, scientific, technical, and human, which have presented themselves to the writer, gives evidence of fair-mindedness, freshness of outlook, intelligence and common sense.

The work of the Juvenile Psychopathic Institute, of which this is the first comprehensive report, has been well known for some years in its general outlines, and this contribution by Dr. Healy has been preceded by others of definite value and promise but of a more limited scope. It is well known also to many people that the fine enterprise was made possible as a whole through the financial support of Mrs. W. F. Dummer, which—important as it was—has been, the author says, “only a part of her (Mrs. Dummer's) effect on the work.”

The foundation for the conclusions reached has been the personal observation of a vast number of individuals, conducted under unusually favorable conditions for getting at the real histories of their lives. It is, however, important to record that the author has evidently been a copious and a careful reader, and that his reading has covered a wide field. Although “there is,” he says, “astonishingly little in the literature of criminology which is directly helpful to those who have to deal practically with offenders,” yet seventeen pages, forming Appendix *A*, are given up to the titles of publications which have been consulted—publications which it is interesting to see brought together in one group.

It may be added at this point that Appendix *B* describes the organization and history of the Institute and gives a refreshing hint of the amount of friendly coöperation that has gone to make the task successful.

The volume is divided into two parts, of unequal length. The first deals with general data; the second, which is by far the larger portion, deals with cases, types, and causative factors. In other words, the first part considers the subject matter in a more general way, giving what one might call a treatise on the subject of delinquency and the mode of studying and dealing with delinquents; while the second part describes in considerable detail the writer's actual experience.

One hardly realizes the vastness of the subject as a whole until, on reading the interesting discussions of the numerous points at issue, one comes to see that there is hardly a single discussion that might not

to advantage have been considerably lengthened. The very number and variety of the issues negatives the possibility of giving anything like an adequate idea of them in a review like this. The main fact is that one becomes inspired with something of the longing of the pioneer before whom a whole continent of research lies open. The case studies in particular have the interest of so many novels. One goes, in imagination, into the homes of these children and is introduced to conditions of life and education, for better and for worse, of which most of us have known but little, and with which our acquaintance should become greater.

The first part of the book deals also, with great thoroughness, with the problem of specific mental tests, to which, indeed, the author has, through former publications, made contributions of material value. But, when all is said, the attempt to gain knowledge of a human life through any specific test is somewhat like the attempt to describe a landscape in terms of distances and heights.

One naturally looks with eagerness for definite statements as to the causes and treatment of delinquency, and especially for conclusions which might be helpful to those who are in close contact with children such as may not come before the courts but are torments in their homes and menace the reputation of our smaller towns. It is not surprising to find the author emphasizing the "intricacy of causation" and saying:

"Our groupings by weight of the facts show much more necessary allegiance to psychological than to any other classification of both offenders and causes. . . .

"A corollary to be drawn from the above conclusions is that every evidence goes to show that progress in investigating, collecting and demonstrating the underlying factors of delinquency is to be made only by development of the case-study method, without prior attention to classification."

The prime *predisposing condition* for delinquency is, of course, defective heredity. But this works in many ways, *i. e.*, as leading not only to defectiveness in the child, but to defectiveness also in the parental conditions of the home life. The most important *antecedent* conditions, as Dr. Healy sees them, are alcoholism and the broken-up home; then come poor parental control, bad companions, and lack of healthy mental interests. The *offender himself* may be mentally normal, or, on the other hand, feeble-minded, psychoneurotic, physically defective, or unstable. But the influences at which these names hint are extremely numerous and variously interwoven.

It is an interesting fact that Dr. Healy has found Freud's psycho-

analytic method of great benefit in his clinical researches, although he does not claim to have used it like an expert. One gets the impression, through the study of his observations, that the most essential factor among the removable causes of delinquency are the mental conflicts and repressions based largely on unfortunate emotional experiences, particularly those of a sexual nature. These are the causes with which psychoanalysis has dealt at such great length and which we should know but little about in any real sense if we had not had at our command this remarkable method of inquiry and the recorded experiences of so many able men who have employed it.

As regards *treatment*, the most important conclusions are that as the causes are various so must be the methods of handling delinquents, and that good results can only come through the understanding and following up of each individual patient. The fact is, these unfortunate persons who thus go astray are like so many mirrors held up before us, to show the respects in which our social life fails of its promise, and what preparation and effort, what broadness of character, what depths of sympathy, what an amount of knowledge of human nature should form a part of the equipment of those who are to lead in the handling of the huge problem of reform.

Looking at this great volume as a whole, it is fair to say that it is so interesting that in spite of its length one may read it through with almost uninterrupted pleasure. The reviewer does not consider himself competent to assert whether or not in all respects the various opinions that are offered and the conclusions that are drawn are wholly justifiable. We may congratulate ourselves that the book has seen the light, and may fairly say that any one who reads it carefully and who at the same time has the opportunity to test the methods of research which it details, will find his knowledge of human nature widened and an abundance of lines suggested along which his own inquiries may go further.

JAMES J. PUTNAM (OF BOSTON)

ECCE DEUS. STUDIES OF PRIMITIVE CHRISTIANITY. By William Benjamin Smith. Open Court Publishing Company, Chicago.

This volume contains a brief treatment of a subject promised in fuller form, but so forcibly and with such convincing logic has the author presented his case that a further discussion can only multiply details to support a position already secured. His contention is not with those who can conceive of the Jesus as God and man in one.

Their belief he dismisses as impossible to the modern, reasoning mind, though held consistently by numbers so constituted mentally

that they can accept this phenomenon, as it were in a compartment of the mind shut away from reason itself. It is with the historicists that he joins issue. Their position he defines as illogical, unhistorical, as pregnable at every point. Modern reason cannot accept Jesus as both God and man. The most acute and profound attempts to prove him merely an historical character fail signally, therefore but one thesis is left to stand; he must be a humanized God, and this thesis Professor Smith establishes through a series of carefully investigated proofs, which form the main argument of the book and are supplemented and strengthened in a series of addenda.

The personality of Jesus, of which the historicists make so much, Professor Smith cannot find as distinctive enough to have been the source of such a world moving power as Christianity. There were many personalities, among whom that of the Jesus as a man was by no means conspicuous or powerful. Rather it was the worship of God, the one God, under the name, aspect or person of the Jesus that formed the "primitive and indefectible essence of the primitive preaching and propaganda." Many names were used for this but the one, Jesus, the World Saviour, made the most powerful appeal and expressed, too, the meaning and purpose of proto-Christianity. For this the author shows, from the writings both within and without the New Testament, was the propagation of monotheism throughout a world given over to polytheism. Herein lay the unifying purpose of primitive Christianity, this gives the key to the understanding of the gospel story. Esoteric this early teaching was. Launched into a hostile heathen world Christianity must needs at first speak in parables and teach in secret what would eventually be proclaimed upon the housetops. In this is explained the symbolism of the New Testament set forth in parables and in miracles. It was to a world worshipping the demons of polytheism that the gospel of one God, a pure monotheism, came with its healing power. This is the preaching and teaching of gospels, epistles and apocalypse. The rich symbolism involved in this idea was evident enough to the gospel writers as well as to their Gnostic interpreters and other thinkers. The author of the fourth gospel, particularly, was a consummate artist in dramatic picturing of the symbolic teaching, which formed the early Christian consciousness. He represents in his story the "Jesus-cult giving sight to the blind, curing the cripple, raising the dead and corrupt Pagandom to life, . . . converting the mere water of Jewish purifications, rites and ceremonies into vivifying wine of the Spirit," etc.

The author's discussion of the symbolism opens up with remarkable clearness that power and sublimity which he conceives to be the

true message and import of the gospel story. The didactic element, too, testifies not to a human personality, a wise and amiable Rabbi. The sayings are not distinctive enough. They have rather the stamp of sententious maxims and teachings known throughout the world, ready at hand to be utilized by the new propaganda.

The author strongly insists that Christianity did not arise in one moment, from one personality as a center. It was the growth of time, the upspringing of a movement long preparing. The monotheistic impulse lying in the heart of the race had been strengthened by the forces of history. Polytheism had been weakened in the contact of nations and the toleration of many national gods. Philosophy had lessened men's faith in the old gods and it was where Greek and Jew met that the crusade against polytheism "focused." So it is the great group of thinkers both within the New Testament and without who testify one and the same to the extent of proto-Christianity and its propaganda throughout the ancient world. Paul's testimony is Gnostic in its conception of Christianity and of the Jesus, though in his epistles the historicists or liberalists have thought they held a stronghold of proof.

The naming of Jesus as Lord is the use of a term applied only to Jehovah, God. This term seems to belong to the earliest New Testament sources so it is the idea of the human that has crept in, not of the divine that has been the later addition, when literalism began to interpret the gospel symbolism and historic representation to be emphasized. In a detailed examination of the gospels Professor Smith finds no further encouragement for his opponents. He might say of all the gospel writers as he says of Mark. In them all "the divine shines through a transparent garment of flesh."

The discussion of the place of the Jew in relation to the Jesus-cult is ably presented through symbolic interpretation. They were monotheistic but not purely so, therefore were not ready to receive the new monotheism which was for Jew and Gentile alike. It is the Jew who in the rich young ruler turns away from the Jesus-cult, not yet ready to forsake what he has and turn to the new faith; Judas Iscariot, the Surrenderer, is the Jewish nation surrendering the Jesus-cult to the Gentile world; Jew and Gentile each bear a part in the highly dramatized story of Lazarus and his sisters in the fourth gospel; while in Romans we have the triumphant cry of the final acceptance by the Jews of the true monotheism.

We have merely touched upon some of the arguments presented. One by one the various positions of the liberalists are assailed with detailed scrutiny and careful logic, and the author's own thesis is established.

It would be tempting from the psychoanalytic point of view to explore into the meaning of the symbolism beyond the point where the author has left it, but this we can only suggest as one of the special ways in which the book is of value to us. In general the book reveals a new picture of the beginning and establishment of Christianity as a tremendous movement in the upward path of sublimation. The many gods-demons of polytheism could no longer serve nor could self-centered Judaism offer the way out. Just this great movement meeting the need of the race was created. The monotheistic idea, already crystallized in the God, Jehovah, must be conceived in the form of Jesus the humanized God, a new exalted goal for the aspiration of mankind in love and worship and service to whom, many were to find effective sublimation. It may be, as this volume so clearly sets forth, that at first it was the pure divinity that offered men this satisfaction, but since the human element has so crept in and obtained such a hold upon men's minds, shall we wonder that pragmatically men have made true, for themselves at least, the mingling of the human and divine or the pure humanity? Historically the pure divinity may have been the first conception, but we must allow to the other theses their place according to their working value in the lives of mankind.

L. BRINK.

SLEEP AND SLEEPLESSNESS. (Mind and Health Series.) By H. Addington Bruce, A.M. Little, Brown, and Company. Boston, 1915, pp. 219, price, \$1.00.

This little book of Mr. Bruce's is written in the author's usual clear and entertaining style. It is a book confessedly for laymen and probably touches the matter of sleep and sleeplessness fairly adequately when that is considered.

In the matter of the theories of sleep the author sticks to good orthodox lines and agrees with Claparède. He elaborates particularly the theories of Sidis, of Coriat, and of Havelock Ellis. He devotes a few words only to the theories of Freud, and although in these words he apparently understands these theories, still the whole book shows that he has failed absolutely to grasp their real significance. He is still disposed to see in a physical stimulus, such as cold feet or disordered digestion, the very important factor in dreams and nightmares, although he distinctly says that the particular content of the dreams and nightmares cannot be thus accounted for.

Perhaps the most characteristic feature of the book is its longest chapter on Dreams and the Supernatural. The reviewer thinks that

it is rather too bad that in a popular series of this sort recognition is given to the theories of mental telepathy and thought transference. However individual opinion may differ as to the reality of the phenomena included under these names, the reviewer believes it is unwise to hand out to the public either poorly digested or inadequately founded hypotheses.

The chapter on the Treatment of Sleeplessness is commendable in its absolute unequivocal position on the danger of sleep producing drugs. The author lays much stress upon the method of hypnoidization as practiced by Sidis as being the most valuable remedy for insomnia. As regards the real, deep-seated causes with which psychoanalysis is familiar the author practically says nothing, but probably very wisely leaves the matter open in his general comment upon a certain class of more or less stubborn cases that require to be treated by an experienced psychologist.

WHITE.

VARIA

MARRIAGE AND THE WILL TO POWER.—Marriage I once defined as the indulgence of a habit,¹ or, I might better have said, of many habits, sexual and economic, physical and psychical. But although this psychological conception of marriage is to my mind closer to life than the ecclesiastic or the legalistic, its reaction against the definitions of church or state is too extreme.

Law, civil or canon, is an expression of habit, to be sure, rather than a discipline, a ratification or justification of habit; the marriage law results from the marriage habit. And it is of great importance alike to scientists and to publicists to keep this sequence clear. There is, nevertheless, another aspect of marriage law not to be overlooked. Law did not create or establish marriage; the social contract theory applies as little to that relationship as to other institutions; there was no initial contract; but marriage has ever been an expression of collective interest and an outcome of collective action. I mean there were—and are—desire and impulse on the part of those in control of the group to determine the sex life of its members. It is, I take it, a manifestation of their will to power. The desire and impulse are analogous, I suggest, to those expressed in those primitive practices whose aim is to control reproduction in nature at large. I refer to totemic and phallic practices and to many of the rites of nature cults.

In the institution of marriage as in totemism or phallicism the natural sex life of the individual is disregarded or disregarded as much as possible, and the will of the group, often an impertinent and fantastical will, asserted. Infant betrothal and marriage, marriage by purchase, seasonal marriage, marriage according to seniority, prescribed widowhood or, for reasons other than mourning, prescribed continence, these are some of the crasser illustrations one may cite of the group's disregard of, or obliviousness to, the realities of the life of sex.

The establishment of a legal age of marriage, the practice of marriage by free contract, the liberalizing of divorce laws, are all indications in our own society of the lessening of the collective control of the sex life, and yet of themselves they still preassume that control. The group control is still implied or expressed too in many

¹ Fear and Conventionality, p. 147, New York, 1914.

other particulars, in various bizarre details of our marriage and divorce laws, in laws about prostitution, about the control of conception, about incest and miscegenation.

In view of the hypothesis I am advancing that desire to control the sex life of others is a form of the libido of omnipotence uncorrected by reality, an expression of the infantile psychosis, it is notable that the most fervent advocates of marriage are those of whom the infantile type is predicated—priests and their followers, the aged, and women, women rather than men, women being the matchmakers *par excellence*, the Mrs. Grundies, the more notorious supporters of marriage as a sacred and mystical institution.

ELSIE CLEWS PARSONS

ONE OF OUR CONQUERORS: *A Study of Repression*. "When facts continue undigested, it is because the sensations are as violent as hysterical females to block them from the understanding."¹

Ernest Jones² has pointed out that some of Meredith's novels brilliantly illustrate Freud's theory of repression and the attendant phenomena of repression. This is even more manifest in *One of Our Conquerors*, in which the whole novel deals with the repression of an "Idea" and its subsequent re-emergence when the repressing factors are removed.

The lost "Idea" is never elaborated by Meredith but can be fairly completely reconstructed by the methods of psychoanalysis. Victor Randor loses his "Idea" after a fall on London Bridge, but the accident is only a predisposing factor in the repression.

The "Idea" when reconstructed is that he should put himself at the head of the Nation as a factory of ideas, to found a self-denying intellectual aristocracy willing to put pecuniary gain and personal ambition on one side to serve the country. He is to become a Tribune of the People. For this he requires *voce[m] populi*; ability to entertain, on a grand scale, city, political and social magnates; the marriage of his (illegitimate) daughter Nesta to a scion of the nobility, and a seat in parliament.

But this is impossible to him because of his relations to Natalia Deighton, who is not his wife—his true wife, Mrs. Burman Radnor, being still alive. His overwhelming love for Natalia Deighton inhibits the "Idea" and it can only fully re-emerge to consciousness on her death.

The "Idea" however lives on and informs his activities, produces

¹ *One of Our Conquerors*, p. 353, ll. 9-11. Pocket edition.

² Ernest Jones, *Papers on Psychoanalysis*, 1912.

estrangement from Natalia and leads to the final tragedy. It is not the intention of this note to do more than give the references in the novel which will illustrate some of Freud's observations on the psychopathology of everyday life, and passages from which the lost "Idea" may be reconstructed. The working out of the subject would require more space than its scientific value deserves, but forms, nevertheless, a fascinating study.

(I) Amnesia. Practically the whole novel is a discussion of amnesia, but one especial case is that towards the end of the novel when, with Natalia's death, the main inhibiting factor of repression is removed. Victor Radnor then becomes amnesic to his mistress' death, p. 429, l. 8, pocket edition.

(II) Murderous repressed wishes directed against those in the way of fulfilment of ambitions;³ p. 29, ll. 14 and 15; p. 113, ll. 21-23 (note the word "latterly," i. e., since the conception of the "Idea"); and p. 366, l. 30.

(III) Symptomatic acts;⁴ p. 348, chap. XXXV and p. 350, l. 5.

(IV) Hypocritical covering of enmity in warm expression of friendliness;⁵ p. 240, l. 35, to p. 241, l. 8.

(V) Symbolism;⁶ the white waistcoat; p. 1, l. 25; p. 3, l. 11; p. 10, l. 5, et seq.; p. 111, l. 35 (here as a symptomatic act); and p. 367, l. 27.

(VI) The relation of favorite themes of music to repressed wishes;⁷ pp. 238-9 "Tristan and Isolde" and "Tannhäuser" deal with illicit love; Rienzi is the Tribune of the People.⁸ Also p. 117, l. 40.

(VII) Nervous "tic" associated with repressed "Idea";⁹ p. 1, l. 13; p. 3, l. 6; p. 4, l. 40; p. 19, l. 38; p. 29, ll. 22-44; p. 119, l. 12; p. 161, l. 31; p. 216, l. 5; and p. 373, l. 38.

(VIII) Free association leading towards the repressed "Idea"; pp. 3-8; and p. 36.

(IX) The lost "Idea." (a) To lead the Nation and provide it with

³ Compare Freud, "The Interpretation of Dreams," translated by Brill, 1913, p. 210 et seq.

⁴ Compare Freud, "Psychopathologie des Alltagslebens," 4th ed., 1912, chap. IX.

⁵ Compare Freud, "Interpretation of Dreams," p. 122, footnote.

⁶ Compare Freud, "Psychopathologie des Alltagslebens," 4th ed., 1912.

⁷ Compare Freud, *ibid.*, chap. IX, p. 149, footnote.

⁸ See "Psychoanalysis in Life and Art," University Magazine, Montreal, April, 1915.

⁹ See Freud, "Psychopathologie des Alltagslebens," 4th ed., 1912, chap. IX.

legislative ideals; p. 3; p. 8; p. 36, l. 17; p. 78, l. 6; p. 113, l. 36; p. 393, l. 21; and especially *p. 414, l. 27, to p. 415, l. 15.*

(b) To form a self-denying aristocracy; p. 118, ll. 27-38; p. 162, ll. 8-16; p. 373, ll. 34-38; p. 403, ll. 16-30; p. 407, ll. 24-28; p. 408, ll. 9-15; and p. 419, ll. 4-6.

(c) These necessitate ability to entertain. Power to entertain connected with the repressed "Idea"; p. 19, l. 38, associated with the "*tic*," see (VII) *supra*; p. 79, l. 9 et seq.; and p. 216, l. 3 associated with the "*tic*," see (VII) *supra*.

(d) His love for Natalia one of main inhibiting influences; p. 44, ll. 32-39; p. 48, ll. 24-26; p. 79, ll. 19-21 and ll. 32-37; p. 214, ll. 32-35; p. 415, l. 30.

(e) Cessation of repression with disappearance of inhibiting factors. (I) As the result of forgiveness by Mrs. Burman Randor, p. 414, l. 27 et seq. [His lost Idea drew close to him in sleep (!)]. (II) As the result of Natalia's death, p. 429, ll. 8-14.

V. H. MOTTRAM, M.A. (Cambridge, Eng.).

McGill University, Montreal, Canada.

THE HARLEQUIN OF DREAMS

"Swift, through some trap mine eyes have never found,
 Dim-panelled in the painted scene of Sleep,
 Thou, giant Harlequin of Dreams, dost leap
 Upon my spirit's stage. Then Sight and Sound,
 Then Space and Time, then Language, Mete and Bound,
 And all familiar Forms that firmly keep
 Man's reason in the road, change faces, peep
 Betwixt the legs and mock the daily round.
 Yet thou canst more than mock; sometimes my tears
 At midnight break through bounden lids—a sign
 Thou hast a heart; and oft my little leaven
 Of dream-taught wisdom works me better years.
 In one night witch, saint, trickster, fool divine,
 I think thou'rt Jester at the Court of Heaven."

SIDNEY LANIER.

NOTICE.—All manuscript should be sent to Dr. William A. White, Government Hospital for the Insane, Washington, D. C.

All business communications should be addressed to The Psycho-analytic Review, 64 West 56th Street, New York City.

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A Journal Devoted to an
Understanding of Human Conduct

EDITED AND PUBLISHED BY

WILLIAM A. WHITE, M.D., and SMITH ELY JELLIFFE, M.D.

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